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# The REVIEW and EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY

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# THE Review and Expositor

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Edited by the Faculty of the Southern Baptist Theological Seminary


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THE
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Vol. XLV JANUARY, 1948 No. 1

# *The Problem Of The Kingdom

EDWARD A. MCDOWELL

**Southern Baptist Theological Seminary
Louisville, Kentucky**

The theme of the preaching and teaching of Jesus was the Kingdom of God. Again and again the term Kingdom of God (or Kingdom of Heaven) is heard upon his lips. Eliminating duplications in the Gospels, as many as 74 occurrences of the word "Kingdom" as used by Jesus may be counted. Again eliminating duplications (parallel occurrences), the use of the term may be counted in 87 instances in the Gospels. By far the greater number of these uses occur in the full phrases "Kingdom of God" or "Kingdom of Heaven;" the other occurrences, like "gospel of the Kingdom," "thy Kingdom," "His Kingdom," etc., are all references to the Kingdom of God.

The term occurs less frequently in the other New Testament books, but it is found in Acts, Romans, I Corinthians, Galatians, Ephesians, Colossians, I Thesalonians, II Thessalonians, II Timothy, Hebrews, James, II Peter, and Revelation.

It is obvious that we are dealing with one of the great New Testament concepts. The task of exploring its meaning is never to be taken lightly. It imposes upon the honest investigator the obligation not only to determine, if possible, its meaning for Jesus and the New Testament writers, but also for scholars and teachers of a later day. A survey of literature on the subject reveals an amazing variety of

* This is the opening chapter of a proposed book on the Kingdom of God.

opinion. In order that our task may be set in its proper context an effort will now be made to present the leading interpretations given of the Kingdom of God by scholars of the last half-century.

1. *"Thoroughgoing Eschatology"*

In 1906 there appeared in Germany a book which was destined to exercise a powerful influence upon all subsequent attempts to interpret Jesus and his view of the Kingdom of God. Its author was Albert Schweitzer, and its title was *Von Reimarus zu Wrede.*[1] The book was later (1910) given to the English reading public in a translation by W. Montgomery and F. C. Burkitt under the title *The Quest of the Historical Jesus.*[2] In this book Schweitzer surveys the course of interpretation of Jesus from Herman Reimarus (1694-1768) to Willian Wrede (1859-1907), and gives his own view, which he calls "thoroughgoing eschatology." In a previous book *Das Messianitats-und Leidensgeheimnis*[3] (*The Secret of the Messiahship and the Passion*)[4] he had espoused the eschatological theory, but it was through the later book that the influence of his view was felt. Schweitzer was not the first to propound the eschatological theory. Johannes Weiss advanced it as an explanation of the preaching of Jesus in his *Die Predigt Jesu vom Reiche Gottes*[5] (*The Preaching of Jesus Concerning the Kingdom of God*). But it was Schweitzer who founded the school of "thoroughgoing eschatology," and made it necessary for all later scholars who interpret the Kingdom of God to reckon with the eschatological view.

According to Schweitzer's theory Jesus believed that the Kingdom of God would come in with power as a supernatural event with the Parousia of the Son of Man. The Parousia was to come before the Twelve completed the missionary journey which is described in the tenth chapter of Matthew.[6] But the Kingdom did not come in as Jesus anticipated.

> There is silence all around. The Baptist appears, and cries; 'Repent, for the Kingdom of Heaven is at hand.' Soon after that comes Jesus, and in the

> knowledge that He is the coming Son of Man lays hold of the wheel of the world to set it moving on that last revolution which is to bring all ordinary history to a close. It refuses to turn, and He throws Himself upon it. Then it does turn; and crushes Him. Instead of bringing in the eschatological conditions, He has destroyed them. The wheel rolls onward and the mangled body of the one immeasurably great Man, who was strong enough to think of Himself as the spiritual ruler of mankind and to bend history to His purpose, is hanging upon it still. That is His victory and His reign.[7]

When, according to Schweitzer, the Kingdom did not come in at the time Jesus sent the Twelve out on the Galilean mission tour, nor upon their return, he concluded that God had determined that it should be brought in otherwise. The "pre-Messianic tribulation" must be concentrated upon himself alone; he must go to Jerusalem and die in order that he may be manifested as the Son of Man and the Kingdom may come in. Near the time of the Passover, therefore, Jesus sets out for Jerusalem "solely in order to die there."[8]

Attached to Schweitzer's eschatological view of the Kingdom is his theory of *Interimesethik* (ethic of the interim). According to this theory the ethic of the Sermon on the Mount was given by Jesus to serve for the guidance of the disciples in the interval before the coming in of the Kingdom of God.[9]

2. *The Eschatological School*

There are many scholars who hold that eschatology was a strong factor in the thinking of Jesus and the early Christians concerning the Kingdom, but they are not as "thoroughgoing" in their emphasis upon eschatology as was Schweitzer. They may be classified as belonging to the Eschatological School. In his book *The Eschatology of the Gospels*[10] Ernst Von Dobschutz says:

> The gospel introduced two new points only: (1) the central place was given to Jesus, whose parousia or descent from heaven in the glory of the Father was to bring with it the end of this world, the resurrection, the judgment, the kingdom of God,

> and life everlasting; and (2) this was expected to happen very speedily, the Messiah having been sent already by God in the person of Jesus, and being postponed for a short space only. This is the vital point: early Christianity was not simply meditating on eschatological dreams that might be realized some time or other at a remote period, but the first Christians were persuaded that the great day when all would be changed was to come in the lifetime of their own generation.
>
> No modern scholar will deny, I trust, that Jesus Himself and His disciples, including the Apostle Paul, shared this persuasion. Of course, it cannot be proved that Jesus ever thought that He would succeed in establishing the Kingdom of God without dying first. (Pages 5 f.)

It will be seen that von Dobschutz's view differs from Schweitzer's in that he does not hold that Jesus shaped his earthly course in conformity with an expectation that the Kingdom would come in with supernatural power during his lifetime or immedately upon his death, though he does make the coming of the Kingdom dependent upon the Parousia.

According to E. F. Scott, Jesus "thought of the Kingdom in the common apocalyptic manner as the new age, in which the whole order of the world would be changed . . . The apocalyptic element in the teaching cannot indeed, be set aside as mere imagery, a sort of pictorial or parabolic language which is meant to convey spiritual truth. Jesus believed that God would interpose in some marvelous way and change the world's order . . . So for Jesus the Kingdom has always two aspects. It is at once the higher, invisible order and the moral law in its perfect operation."[11] C. J. Cadoux thinks that "Jesus looked forward to a catastrophic and spectacular coming of the Kingdom within the lifetime of his own generation."[12] According to Rudoph Bultmann, "The Kingdom of God is deliverance for men. It is that *eschatological* deliverance which ends everything earthly."[13]

R. H. Charles believes that the Kingdom was in some form conceived of as actually present. But he goes on to

say that according to Jesus' conception of it, it could only be truly realized in its completed form in the future. He thinks this future may be conceived in one aspect as brought about in the course of development according to the laws of spiritual growth, but that the future Kingdom is almost universally regarded in the Synoptic Gospels as introduced eschatologically by God Himself."[14]

Shailer Matthews thinks that the ground-work of Jesus' entire conception of the Messiah's work is conditioned by the eschatological kingdom.[15] The evidence is overwhelming according to H. W. Branscomb that Jesus accepted the belief of his people that God was to bring in a new age. This was the primary connotation of the phrase "Kingdom of God" to the hearers of Jesus. Jesus' public ministry began as a continuation of the ministry of John the Baptist. The Gospels clearly show that John shared in the apocalyptic expectation of his time. "The early church was deeply imbued with the expectation of the end of the present age and the immanence of the supernatural kingdom, at which time it was believed that Christ would return in glory."[16]

3. *"Realized Eschatology."*

The term is used by C. H. Dodd to describe his theory of the Kingdom of God. His interpretation of the teaching of Jesus regarding the Kingdom of God "represents the ministry of Jesus as 'realized eschatology,' that is to say, as the impact upon this world of the 'powers of the world to come' in a series of events, unprecedented and unrepeatable, now in actual process."[17] In the consideration of Dodd's view his virtual elimination of real eschatological elements from the teaching of Jesus is to be reckoned with. He suggests, for instance, that the Day of the Son of Man (the Parousia) in the teaching may well be the Resurrection on the third day, and that the church was responsible for the origin of the prediction of the future coming of Jesus as the Son of Man "on the clouds of heaven."[18] But to do justice to Dodd's view it is necessary to quote further from him. He says:

> The view in this book is that in the few explicit (not parabolic) statements which Jesus made about the coming of the Kingdom, it is neither an evolutionary process nor yet a catastrophic event in the near future, but a present crisis. It is not that the Kingdom of God will shortly come, but that it is a present fact; and not a present fact in the sense that it is a tendency towards righteousness always present in the world, but in the sense that something has now happened which never happened before. [19]

Somewhat similar to this view is the interpretation given to the Kingdom by Rudolf Otto. Without removing actual eschatology from the teaching of Jesus he conceives of the Kingdom as penetrating from the future into the presents as a "divine *dunamis*" and as "an inbreaking realm of salvation." Contrasting Christ with John he says:

> The first point we had to make in comparing and constrasting Christ with John was that Jesus brought the saving gospel of the coming kingdom, instead of a message of the Day of Yahweh. In so doing he made use of ideas belonging to the sphere of apocalyptic. But he ranged far beyond them by an idea which was entirely unique and peculiar to him, that the kingdom—supramundane, future, and belonging to a new era—penetrated from the future into the present, from its place in the beyond into this order, and was operative redemptively as a divine *dunamis* as an inbreaking realm of salvation. This factor also served to remove him to the opposite extreme from John. [20]

Although Otto does not eliminate actual eschatology from the teaching of Jesus, he pictures Jesus as conforming to the pattern of Enoch of the apocalyptic Book of Enoch, who, says Otto, "was exalted to be Son of Man." "Enoch, however, did not die, but was translated alive and hidden by God." Jesus "reckoned that on the arrival of the Final Age and the great eschatological evils which were to prepare the coming of the kingdom with power, God would take him away and hide him until He sent him as the Son of Man appearing with power."[21] Thus Otto's view

involves a conception of the Kingdom as present and as coming with power in the future. It also makes Jesus heavily dependent upon the Book of Enoch for his concept of the Kingdom.

4. *The Kingdom as Present Reign.*

Mid-way between the "thoroughgoing eschatology" of Albert Schweitzer and the Ritschlian view of the Kingdom as a society of persons owning the kingship of God is the interpretation of the Kingdom of God as the present reign of God upon earth. This view might be termed "non-eschatological," although it does not eliminate eschatology from the teaching of Jesus. It is "non-eschatological" in the sense that it does not make Jesus' conception of the Kingdom dependent upon eschatology.

The strongest statement of this view is given by T. W. Manson. He believes that "Jesus held that the Kingdom had come in some real sense during his own ministry." The coming of the Kingdom "is to be identified with one or the other of the outsanding events which mark the turning-point alike in the teaching and in the ministry. The mast plausible conjecture will be that which equates the coming of the Kingdom with Peter's Confession: 'Thou art the Messiah.' "[22]

Elaborating his view further, Manson says:

> The Kingdom of God in its essence is the Reign of God, a personal relation between God and the individual; and there is no point in asking whether it is present or future, just as there is no point in asking whether the Fatherhood of God is present or future. It is something independent of temporal and spatial relations. It is a standing claim made by God on the loyalty and obedience of man. From time to time individuals admit this claim and accept the sovereignity of God. This is what is meant by the phrase "receive the Kingdom of God" . . . When the sovereignty of God is thus accepted the Kingdom becomes a present reality to those who are the subjects of the King.[23]

Manson then goes on to speak of the "final consummation" of the Kingdom. "The final consummation, which is described as the Coming or the Parousia or the Day of the Son of Man is something which, right up to the end of the ministry, is conceived as still in the future." He continues: "These three interdependent conceptions of the Kingdom as an eternal fact, as a manifestation in the present life of men, and as a consummation still to come, can be paralleled in Jewish thought before and after the days of Jesus as well as in the early Christian literature."[24]

Among others whose interpretation of the Kingdom is quite similar to this is Adolf Harnack. He believed that "The Kingdom comes by coming to the individual, by entering into his soul and laying hold of it. True, the Kingdom of God is the rule of God; but it is the rule of the holy God in the hearts of individuals; *it is God Himself in His power.*"[25]

The opinions of two other scholars may be included in this category. They are A. B. Bruce and L. E. Bennett. According to Bruce the Kingdom "is the reign of God realized in history through individuals of God-like character." Bruce thought that Christ anticipated for the Kingdom a "lengthened history."[26] Bennett's view is that "The Kingdom of God became for him [Jesus] not essentially a realm of God manifest at the common glorious consummation, but the reign of God bringing into the souls of men in the present moment the rich enjoyment of eternal life."[27]

5. *The Kingdom as the Revived Theocracy.*

Sufficiently different from other views to warrant a separate category is the interpretation of the Kingdom as an effort on the part of Jesus to revive the Jewish theocracy. "Far from being purely transcendental and other worldly," says Frederick G. Grant, "Jesus' conception of the Kingdom of God was as far as we can make out from the basic tradition underlying the Gospels, that of the Reign of God to be realized completely upon the soil of Palestine, the holy land. Its center was to be here, but

its influence would reach to the ends of the earth and many shall come from east and west, from north and south, to share in its blessings. Jerusalem was to be in truth the city of the 'Great King,' the capital of the whole earth. . . It is an earthly kingdom, Jewish—yet international in aim and purpose; acknowledging no king but God—and yet diametrically opposed to all programs of violence like that of the zealots."[28]

According to Walter Rauschenbusch, John the Baptist preached re-establishment of the theoracy and Jesus agreed with his idea. Jesus' "aim too was the realization of the theocracy . . . The Kingdom of God meant to Jesus what it meant to his audiences: restoration of the theocracy."[29]

6. *The Kingdom as a Society of Redeemed Persons.*

In this view the society of persons who constitute the Christian group is the Kingdom. Albrecht Ritschl was perhaps its leading exponent. In it we have an outstanding expression of the "liberalizing" of the life of Jesus against which Albert Schweitzer reacted in promulgating his "thoroughgoing eschatology." It will be observed that those who belong to this school often speak of "establishing" or "founding" the Kingdom. Schweitzer insisted that the use of such terms in connection with the Kingdom were inappropriate. Many have agreed with Schweitzer that the Kingdom is not something "established" or "founded." Ritschel, however, saw it otherwise. He said: "Since Jesus Himself, however, saw in the Kingdom of God the moral end of the religious fellowship He had to found; since He understood by it not the common exercise of worship, but the organization of humanity through action inspired by love, any conception of Christianity would be imperfect and therefore incorrect which did not include this specifically theological aspect."[30]

Substantially this view is taken by James S. Candlish who speaks of the Kingdom as being "established" by Jesus by bringing men into certain relationship with God. He speaks of it as a "universal society" and says it can only

be established or realized through the church.[31] F. W. Worsley believed that when the Kingdom of God is spoken of as 'near' or 'at hand,' it is more than probable that Jesus was referring to the church as the earthly manifestation of the Kingdom in its preparatory stage.[32]

The well-known position of the Roman Catholic Church that the Catholic Church is the Kingdom belongs in this category.

7. *Popular Notions of the Kingdom.*

It only remains to mention several popular ideas with respect to the meaning of the Kingdom of God. Numbers of church people today have very hazy ideas concerning the Kingdom. Many believe the Kingdom of God (or the Kingdom of Heaven) is heaven, the place where people go when they die. Others entertain the notion that the Kingdom is the aggregate of the organizations and activities of the church and the denominations. A considerable body of church people follow the instruction of millenarian teachers and conceive of the Kingdom as the kingdom which will be established upon earth by Christ at His second coming. One of the most widely used editions of the Bible encourages this belief.

*Is a New Testament Needed?*

This great variety of interpretation is evidence of the sincere effort that many great scholars have put forth in the quest for the solution of the mystery of the Kingdom of God. It is likewise substantiation of Jesus' description of the Kingdom as a "mystery." From the very beginning of its announcement by Jesus there have been differences of opinion about the meaning of the mystery, and doubtless there will always be differences of opinion about its meaning. And in most interpretations that are given there are elements of truth. This can be said of the interpretations that have been reviewed above. But manifestly all of the views above cannot be right. If, for instance, Schweitzer's view of "thoroughgoing eschatology" is correct, the "non-eschatological" theories must be wrong, at least in their

essential characteristics. All of the views, in fact, which give central place to eschatology in interpretation of the Kingdom are essentially at variance with those views which make of the Kingdom the present reign of God upon the earth. It will be observed that there are scholars like E. F. Scott and R. H. Charles who attempt to combine these two ideas and speak of the Kingdom as "present" and "future." Even in an interpretation so comprehensive and attractive as William Manson's the expression "consummation of the Kingdom" is found, indicating that eschatology, in his view, belongs to the Kingdom. Which raises the question whether it is possible to reconcile in one these two concepts? Can the Kingdom of God be present reign and consummation? Was it so conceived in the mind of Jesus? C. H. Dodd solves the paradox by what he calls "realized eschatology." But is eschatology which is "realized" real eschatology? Dodd, it is to be recalled, virtually removes eschatology from the teaching of Jesus by suggesting that Jesus identified his resurrection on the third day with the Parousia. This is assuredly not a satisfactory disposition of the evidence and there remains unexplained a considerable body of teaching by Jesus concerning an eschatological event referred to him as the *Parousia,* or *that Day,* or *the Day of the Son of Man.* Rudolph Otto holds firmly to the reality of eschatology; indeed, he presents the relation of eschatology to the present in most striking and attractive fashion with his description of the Kingdom as the penetration from the future into the present of the "supramundane future." But let us suppose it can be shown that the Kingdom of God in Jesus' view is not conditioned by eschatology; that it can be demonstrated that the Kingdom of God in its essential meaning for men is independent of eschatology; what then becomes of Otto's view? It is difficult to see how it can be maintained. Nevertheless, the wholesome emphasis Otto places upon the Kingdom as something new and unique, as an extraordinary *dunamis* which breaks into history, need not be surrendered, for the

Kingdom of God is this irrespective of its relation to eschatology.

It is clear that the focal point of interpretation and confusion is the relation of the Kingdom of God to eschatology. Is the Kingdom an eschatological Kingdom? Was it an eschatological Kingdom in the thinking of Jesus? These are the critical questions that arise out of the discussion of most of the modern interpretations of the Kingdom. This book is an effort to answer these questions. It seeks to justify the thesis that the Kingdom of God in the teaching of Jesus exists in and of itself independently of eschatology. At the same time, the presence of eschatology in the teaching of Jesus will be affirmed, and the effort will be made to show its relation to the Kingdom of God. In showing its proper relation to the Kingdom it is hoped that the relevance of eschatology to the gospel and to the gospel's application to modern life will be demonstrated.

Those views of the Kingdom of God which do not involve the eschatological interpretation need not concern us too much here. It needs to be said, however, that their acceptance is not the only alternative to the rejection of eschatology as essential to the proper interpretation of the Kingdom. These views can be reduced in substance to the Ritschlian idea of the Kingdom as humanity or society organized under the sovereignty of God. Whether the Kingdom be conceived of as the revived theocracy, or the church, or a society of redeemed persons, the idea of the Kingdom as an organized segment of humanity is present. It should become apparent as the thesis of this book is developed, that it is not necessary to fall back upon this interpretation of the Kingdom, if eschatology is surrendered, as essential to its interpretation. Another view is possible. This view makes possible the conceiving of the Kingdom of God as the reign of God without confusing *reign* with *subjects* or *sons of the Kingdom.*

Still another question is involved in the discussion of the conflicting views of the Kingdom and the effort to get at the truth of what Jesus taught. This is the estimate

we shall put upon Jesus as a reliable interpreter of the will of God. Those views which picture Jesus as predicting an eschatological kingdom which did not come into being cannot but raise a question concerning the character of Jesus as a faithful witness of divine truth. Let due allowance be made for the full humanity of Jesus—that humanity must not be denied; still, the problem of a major blunder on the part of Jesus remains. It does not lessen the difficulty to say that he fell in with the common apocalyptic thinking of his time; certainly due recognition must be given to the presence of apocalyptic language in his speech; but, the fact remains that if he conceived of the Kingdom of God as an apocalyptic kingdom which God would bring in for him in a supernatural manner during his lifetime or soon after his death, he was grievously in error concerning the character of the Kingdom of God. Now consider the enormity of this error: the Kingdom of God was the central theme of his teaching and preaching; the error he made was no minor misjudgment of some subsidiary element in his teaching; his error involved a misconception of the very nature of the gospel which he preached! And now if he were so far wrong about the major matter, how can we trust him to be the bearer of divine revelation about the lesser matters? Albert Schweitzer cannot be charged with disregard of logic in the promulgation of his theory of "thoroughgoing eschatology;" he attached to it the view that the Sermon on the Mount carried the "ethic of the interim," that is, the ethic for the interim between the first proclamation of the Kingdom by Jesus and its "coming in" supernaturally during the ministry of Jesus. It was an ethic in view of the end of the world and the coming in of the new age of the Kingdom. Thus, in Schweitzer's view, Jesus was not only in error in respect to the character of the Kingdom, he was in error as to the ethic of the Kingdom. Schweitzer's logic shows how if once the door is opened for the possibility of a major error on the part of Jesus, it can be opened again, and perhaps again, for other errors. And at what point do the

errors cease? And if Jesus be so prone to err, can we call him Lord?

Has there not been, then, on the part of scholars a too easy and uncritical acceptance of the eschatological interpretation of the Kingdom of God, by which is meant that interpretation which represents Jesus as thinking of the Kingdom as the sovereign reign of God to be set up by supernatural power upon the earth during his lifetime or soon after his death? Since Schweitzer advanced "thoroughgoing eschatology" as an interpretation of the Kingdom idea the eschatological theory has became almost axiomatic in New Testament scholarship. Scholars have re-acted against Schweitzer's extreme position, it is true, but there have been few who have ventured to say that the nature of the Kingdom of God might be understood apart from eschatology. Has the time not come when this may be said upon the basis of a re-examination of the evidence, and a reconsideration of the implications of the now traditional eschatological view?

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# Philosophy And The Fourth Gospel

## V. *The Timeliness of the Timeless*

EDWIN LEWIS

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We have attempted to show that the Fourth Gospel sees eternal life as the crown and climax of the creative process. But it is in no sense the automatic climax. It comes only of great tribulation. The climax calls, on the one hand, for the Creative Word himself becoming flesh, since only thus can the creative be also the redemptive, and without the redemptive the creative is frustrated. The climax calls, on the other hand, for that sort of striving on the part of man which is involved in bringing the natural under subjection. Jesus, in fact, compared it to birth-pangs.

The eternal life of which John speaks so often is life with the quality of timelessness. Yet to make it intelligible and attractive to men, it must be presented with all the force of what is utterly timely. To talk about eternal life in a way that does not arrest men's attention and grip their souls is to misrepresent it. The eternal life concept of the Fourth Gospel is far from being a vague promise of "pie in the sky, by-and-by." It is something above the here and now, but nevertheless it is to be participated in in the here and in the now. Plato taught that true Beauty is eternal; but he also taught that all efforts on the part of men to create beautiful forms were so many efforts to participate in the eternal Beauty. It would be just as true to say that eternal life is such life as only God knows in its infinite perfection: nevertheless, it belongs to men to be able to participate in it through faith and fellowship and love. Men are necessarily tied to the timely, but they are not thereby disbarred from

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an experience which is of such a kind that it bears the marks of the timeless. Eternal life focalizes itself at the point of the believing soul, as it must; but this necessary limitation does not rob the life of its eternal quality. The timeless must be made timely, both in the experience of it, and in the comprehension of it, and in the presentation of it, but it does not thereby cease to be timeless. When the Eternal Word tabernacled in the flesh, he thereby took on the significance of the timely, but he did not thereby cease to be the Eternal Word.

We have said that the Fourth Gospel is compatible with the conception of a graded universe. The graded universe may be accounted for in two ways. One way is that of such a process as we associate with the philosophy of Hegel. Hegel conceived the universe as a vast dialectical movement. He postulated what he called the Absolute Idea; held that the Absolute Idea is under a necessary law of self-explication; and then accounted for the whole changing world of time and space as the necessary form of this self-explication. The universe is therefore a sort of objectified syllogism. Everything is where it is and what it is and how it is because of the requirements of the syllogism. Every contradiction will in time be solved; every evil will turn into a good; every defeat will be a step toward victory.

Hegel tried to fit the Christian faith into his scheme, and he had many followers who engaged in the same effort. But more and more in recent years it has become apparent that the Hegelian philosophy gives no proper account of the raw facts of life and experience. What does not ring true to life does not ring true to the Christian faith. Hegel mutilated the Gospel of redemption because he mutilated the life that called for redemption.

The one conviction that men can never long escape is the conviction that the framework of existence is an arena in which is being waged a bitter conflict between contending forces. The ultimate metaphysic of this conflict is open to discussion, but there can be no questioning of the fact itself. The Cross is a symbol not of the necessities of dialec-

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tic but of the necessities of life struggling to survive and to advance. There may be real losses, real defeats, real tragedies. The print of the nail must be in every hand that would advance the sacred cause of life. Whence comes that nail-print? It comes from the enemy. Without the shedding of blood, nothing great ever happens.

It is in agreement with this fact that we find a second way of accounting for the graded universe. A process is at work which requires that the successive levels of life come to pass only as the aspiring life can overcome opposition. Any attempt to reduce this effort to mere appearance cannot for long be acceptable. Life is much more a battle-field than a playground. Jesus' metaphor of the eye of a needle has endless applications. Certainly for the modern man no view of the world and its processes will seem plausible which ignores the element of conflict. We have realized afresh in our time how easily we may lose that which we deem of the highest worth. In the parable of the wheat and tares, the enemy came at night, while the farmer slept, and he sowed the tares among the wheat. In the parable of the wise and foolish virgins, it was the young women who became careless who failed of admission to the marriage-feast. The parables of Jesus were drawn from life itself, not from abstract reflection. Did he not say that the strong man must be bound before he could be despoiled of his possessions; and did he not say that he himself had come for the very purpose of grappling with a deadly foe?

If timeless truth is to be made timely, it must be shown to be in agreement with facts that men cannot escape. And if ever there was a time when the Fourth Gospel seemed to answer to the actual human situation, that time is now. Whatever we may think about Darwinism, its two principles that life everywhere is a struggle and that the life that would survive must make itself fit to survive, have in general been accepted because they so perfectly agree with all that we see and know. And if we remember the eloquent chapter in Henry Drummond, *The Ascent of Man,* in which Drummond shows how the principle of "the struggle for

life" must be correlated with the principle of "the struggle for the life of others," then the message of the Fourth Gospel takes on an even more striking contemporary verisimilitude.

In a word, the evolutionary conception and the conception of a graded universe go together, but just because they go together it is demanded of any modern philosophy of existence that it be a philosophy expressed in terms of conflict. In whatever direction we look, we see the evidence that what is worth while must be contended for. Great issues are at stake, and there is no absolute guarantee of the outcome. Tension is of the very stuff of life. If creation is to be conceived as a movement from less to more, it is also to be conceived as a movement in which the more is possible only as opposition is met and overcome.

With all their limitations at other points, the creative evolutionism of Bergson, the emergent evolutionism of Lloyd Morgan and Samuel Alexander, and the contingent evolutionism of Hans Driesch, supply evidence for this contention. Bergson reached back to the Aristotelian dualism, but he introduced the concept of dramatic conflict which is not present in Aristotle. The God of Aristotle remains remote from any creative toil: what Bergson takes to be God is directly involved in the toil, and must be if there is to be creation at all. Bergson sees that there is a goal to be attained, but that the attainment exacts its own price. It is only as the price is paid that life can reach the higher levels and embody in itself the higher values.

In the fashion of Aristotle, Bergson postulates two ultimates. He calls them respectively *élan vital* and *matter*. But he sees matter as the direct enemy of the *élan vital*, and as its friend only indirectly. Matter says to the *élan vital*, "No thoroughfare!" The *élan vital* answers the challenge; it throws itself against the opposition; and here and there it breaks through. The accumulation of these breaks gives us the story of life in its increasingly complex forms. The opposition is necessary in order for life to reveal all its possibilities. The *élan vital* would remain a mere generalized force but for the opposition. It is the opposition that enables

the *élan vital* to become specific in all the diverse and increasingly worthful forms of life.

The author of the Fourth Gospel knew nothing of evolutionary science. But he knew through what great cost the Gospel of eternal life had come to men. He had seen good in conflict with evil, and love at the death-grapple with hate, and he had seen the new life that had become possible to men by reason of that titanic struggle. He knew, too, something of the great philosophies that had preceded his time, in particular that of Plato and its various modifications. Possessed as he was of the philosophic mind, he attempted to interpret existence agreeably to his inheritance, his observation, and his experience. For this purpose, he invoked the two concepts of light and darkness. The terms are metaphors, but John used them, as Plotinus did later, because they denoted the most complete opposition. Whether we say that darkness is the absence of light, or light the absence of darkness, we are at least suggesting two ideas or two realities which have nothing whatever in common with each other. There is a sense in which the Fourth Gospel may be said to go back to Genesis and begin as that begins, as though the writer would from the old beginning arrive at a new goal. Genesis introduces the creative drama with the contrast of the brooding Spirit of God and a vast chaos of darkness. The first act of the Spirit was to bring light—concerning which Thomas Carlyle was wont to say, "Always the beginning of creation is light." The author of the Fourth Gospel begins with this truth, but he deepens it because he has been led to see how far it reaches. He marshalls the order—God, the Logos, chaos and darkness, things, life, mankind, mankind's refusal of the light, the bondage that ensued the coming of the Creative Word into the heart of the conflict, the transformation thereby of the sons of the flesh into the sons of God.

John's terms are not to be taken literally. When he speaks of the light, he means a creative power. When he speaks of the darkness, he means a discreative power. The creative power works through life. It seeks the increase

and the deepening and the perfecting of life. The discreative power is the enemy of life and its purposes. Yet the very hostility of darkness to light, of the discreative to the creative, is what makes possible the ongoing of the creative purpose. It is by overcoming the darkness that light reveals itself. It is by battling with the discreative that the creative can bring to pass created forms of greater and greater worth and significance.

The presence of his conception in the Fourth Gospel is what justifies us in connecting the Gospel with that philosophy of a graded universe which sees the gradations not as an automatic and self-explaining scale, but as the hard-won issue of incessant struggle. The Fourth Gospel assumes that there is a form of life which is the intended crown and purpose of the whole life-movement. This is eternal life, and it was that there might at last be this eternal life as human experience that the light went forth against the darkness in the beginning. Existence is not a meaningless round. It has a direction and it moves to a goal. The goal is a life for men which can be known only through travail. This is the conviction of John, and it would be difficult to prove that the conviction did not find support in all the observation and experience of the mind of our time.

The men of today are nothing if not empirical. They are not content to rest in abstractions. They believe that anything that is really important must be able to make a difference to life itself. John talks about eternal life as something that men can actually know. This involves the concept of Spirit, and the concept has a large place in the Fourth Gospel. The disciples had known Jesus as they knew each other—under the form of flesh and blood. But he cannot remain with them in this way indefinitely. He came to do something for men, and now that he has done it, he must go away. But although he goes away, he still remains. He remains as an invisible Presence, as Spirit. What John means by this is that those who surrender to the truth of Christ enter upon a type of experience which is self-authenticating. The highest life possible to men is not some-

thing to prove by a syllogism, but something to possess in oneself and to know that it is possessed. If a man has inner peace and freedom and joy and power, he does not need to have someone prove it to him: he knows in himself that this is so.

We are not sure who was the author of this Fourth Gospel. There is a tradition that it was written by John "the beloved disciple," brother of James and son of Zebedee. But there is no certainty about it, and there is much contrary evidence. A good case may be made for the claim that the author of the Fourth Gospel had never known Jesus during his lifetime. If that be so, he must have learned from others about the historical Jesus. At that point, his experience is second-hand, exactly as ours is today. We ourselves have no direct knowledge of the Jesus of history. All that is open to us is the experience which comes from accepting the testimony borne to him by others.

On the basis of this supposedly second-hand information, however, the author of the Fourth Gospel came to a firsthand experience which was of such a character that we cannot escape its force. Not only so, but it is precisely the kind of experience which is open to us today. We could hardly write the Fourth Gospel, but there is not one of us who could not know in himself that the Fourth Gospel is true in what it says may happen to men on account of Jesus Christ. It will not happen of itself, and it will not happen without conditions. John ties up his own experience with historical actualities—with the presence in the world of a certain Man, and what he said, and what he did, and what he brought to pass for men whom John personally knew. The experience to which John bears such ample testimony depends upon the facts to which also John bears testimony. Recall again his own words: "These things are written about Jesus Christ so that you might believe, and through belief find eternal life for yourself." Again he quotes Jesus: "Ye shall know the truth, and the truth shall make you free." The freedom comes with the truth, provided that the truth be accepted. What truth? The truth that God so loved the world

that he gave to it Jesus Christ, the best he had to give, in order that through what Jesus Christ said and did, there might come to men life of the highest possible worth.

The long highpriestly prayer contained in John 17 is in complete accord with this. It is represented as a prayer on the part of Jesus that all he came into the world to accomplish may be accomplished in his disciples, and through their testimony finally accomplished in all the world. Actually, that prayer is an overwhelming evidence of the truth of John's interpretation of what Jesus meant by "giving the spirit," by "living in men," by "setting them free," by "giving them light," by "bringing them to eternal life." These are so many ways of describing one and the same experience—the experience in a man's soul when he enthrones Jesus Christ. The man is no longer just himself, but becomes a participant in a life whose quality is that of the divine. He knows what is meant by the new birth, and by the well of water that never runs dry, and by the bread of life, and by the new resources of power, and by the opening of the eyes of the soul, and by the escape from the bonds of death. He finds that "Another" lives in him and with him: he has a certitude which nothing can destroy. As John puts it, he has the Spirit. John believed utterly in the possibility of this complete divine possession. The Word that became flesh continues to remain as the Spirit. John believed that this was his own experience, and that he could not err in his representation of it to others. He set it forth in this Gospel as the very truth of God himself and as able to be verified in the personal experience of men.

The only authority that the truly free soul can recognize is that of immediacy. The deepest experiences of men are those that are self-authenticating. Spiritual truth cannot be verified by the processes of strict logic. You did not need to prove to a man that he is conscious, since he would have to be conscious even to listen to your proof! A man whose thirst is quenched knows it is quenched, as a man whose hunger is satisfied knows that it is satisfied. When a man is relieved of his pain, he knows it without any assurance from

the physician. When a man who has been blind is enabled to see, who knows it if he does not. "You are mistaken," said some Pharisees to a certain man. "You were born blind, and you must be blind still." The man gave the obvious reply: "Blind I may have been, but I am blind no longer; I can see you who tell me I am blind." Personal experience is the one assurance which no man can deny. When the Fourth Gospel insists on the authority of immediacy, it stands on solid ground, and in an empiric age like our own it finds a ready support.

If the experiential emphasis gives timeliness to the Fourth Gospel, so also does its stress on universality. The Fourth Gospel, indeed, has often been called *the universal Gospel.* Its very philosophy would give it this quality, even if nothing else did. We ought to remember that the Fourth Gospel begins with the words, "In the beginning." Even Luke goes no farther back than Adam; Matthew stops at Abraham; and Mark is content to begin with John the Baptist. But not John. John drives his thought back until he can look into the very being of God, and can see there the provision for all that is afterwards to come to pass. If the Word at last became flesh, that could be only because there was already that Word in the depths of the divine nature: to use John's own metaphor, the Son had lain for ever in the Father's bosom. When John connects that Eternal Son with a Man who walked the earth among men, and lived as no man ever lived; and taught as no man ever taught, and suffered as no man ever suffered, and loved as no man ever loved—when John does that, it can be for only one reason. He wants to invest that man with a universal significance. He wants to have it appear that he came into the world not for a chosen few, but for all. A characteristic word of the Fourth Gospel is "whosoever." The Word who was the life and the light of men had reference to every man because the existence of very man was inseparable from the existence of the Word.

John deliberately arranges his material so as to illustrate this. The general feeling among New Testament scholars is

that Mark's Gospel was written for the Church in Rome; that Matthew's Gospel stresses the Judaistic; and that Luke saw the Gospel in its meaning for the Gentile world. These are broad generalizations, and as such they may be accepted. But it is very clear that the author of the Fourth Gospel has no interest in locations. There may be some truth in the supposition that he is concerned to interest those men who accept the Alexandrian philosophy, but the one fact that is clear to any reader of the Fourth Gospel is its universality. John sees Christ as the divine response to a universal need. The universalism of Paul had already released the Gospel from earlier attempts to provincialize it, and in the Fourth Gospel John underwrote and emphasized the Pauline conception. It was Paul who wrote to the Colossians: "Having put off the old man, and having put on the new man, you are made after the image of Christ, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all" (3:10, 11). The Fourth Gospel is altogether in agreement with that catholicity. It is apparent in the whole tone and temper of the writing, but it has specific emphasis in a number of incidents.

(1) We need not be surprised that a man like Nicodemus should have sought an interview with Jesus. What is surprising is that Jesus should have said to this Jewish ruler and counsellor exactly what he would have said to any other man, whatever his race or station. Here was "a master in Israel," a member of the governing body, a scholar, a believer in God, a man of high privilege. Yet when Nicodemus was judged by the true ends of life, all these things were declared to be insufficient. They did not make him a member of the Kingdom of God as that Kingdom had now come among men. The level of life on which Nicodemus is living is not the highest possible level. He can reach the higher level only by a new birth.

(2) Socially, morally, and almost every other way, there would seem to be nothing in common between the woman of Samaria and Nicodemus. The woman may have been a

moral outcast even in her own village: she certainly would be to any pious Jew. Jesus was even risking his reputation to be seen talking with her: she evidently came frequently to the well for the sake of plying her trade with chance passers-by. This woman and Nicodemeus were at opposite ends of the scale, yet in one respect Jesus sees no difference between them. He treats them both as subjects to a common need. His message to them is clothed in different metaphors, but it is the same message. With Nicodemus, the contrast is between flesh and spirit; with the woman at the well, the contrast is between water that fails and water that never fails. In both cases, the assertion concerns the necessity of a new level of life.

(3) John follows this with what is apparently his own telling of Luke's account of the cure of the son of the Roman official of Capernaum (Luke 7:2-10). Luke tells the story in a quite matter of fact way, and plainly intends us to take it as it is told, namely, as an example of Jesus' healing ministry, and as evidence that Rome has nothing to fear from Christianity. John, too, tells it in his own way. He tells it as a bit of actual history, but we can hardly escape the conviction that he also tells it for its profound symbolic significance.

The story is simple enough. Jesus was again at Cana of Galilee. The Roman official at nearby Capernaum had a son who was very ill. He went personally to Jesus for assistance. Jesus told him to return home again, and he would find his son recovered. This turned out to be the case.

John here introduces two new elements into his interpretation of the Gospel. In the first place, the central figure of the incident is neither a Jew nor a Samaritan, but a Roman. As a Roman, he represented power and authority. Behind him stood the mighty empire of Rome, the supreme expression in that day of what Jesus had already faced as "the kingdoms of the world." From one point of view, the Roman had everything: the eagle which he bore was a symbol of universal domination.

In the second place, this Roman was faced with a situation in which he was as helpless as though he had been the meanest serf in the Empire of which he was an official. His son was desperately ill, and neither he nor Rome could do anything about it. His battalion of soldiers could do nothing against this insidious foe. In the Fourth Gospel, pain and disease are not merely incidental: rather, they are treated as the evidence of the presence and action of the kingdom of darkness. They are part and parcel of the perishable world. They are not of the direct will of God, but they arise to thwart his will. They are here only because they must be here if there is to be life at all. But they are not of the ultimate purpose of God. They are the tares in the wheat field. They have been sown by the enemy in the hope of frustrating the divine purposes. They must be tolerated, but not indefinitely. When the light shines in its fulness, and the darkness is wholly dissipated, there will be no more pain, no more tears, no more death, for the former things will have passed away, and all things will have become new.

"Jesus said to the officer, Go thy way, thy son liveth." We can take it as meaning just that and nothing more, but we cannot do that if we have caught John's deeper purpose. It is as though he were saying: "The Roman represents a power which is baffled at just the point where power is most needed, and it is baffled for the simple reason that such power is an expression of the same principle which is expressed in the need. The principle which gives Rome its power is the principle which nothing that Rome possesses can overcome: instead, it is the principle which will overcome Rome. By what Rome has become great, by that Rome will perish. What comes out of the darkness, the darkness will at last destroy. It is the light which did not come out of the darkness, but is itself the eternal light, by which at last the darkness will be put to flight. It is by the very life that gives death its opportunity that death will at last lose its sting and be robbed of its victory. Proud Roman, go thy way: thy son liveth! You have come for help to one whom at heart you despise, and you find it. You stand today in the presence

of something greater than your far-flung empire. When you have reached the limit of your resources, you have not reached the limit of existence. There is still a power—a power that death cannot touch, a power that Roman cannot destroy, a power of eternal life. I, this despised Galilean, whom before long one of your fellow-officials will order to be nailed on a cross—I hold its secret. You ask for the evidence. Very well, go back to Capernaum, and you will find your son recovered!"

Put the three incidents together in this setting, and what are they affirming but Jesus' association with a power able to meet on a universal scale a universal need. The very point of man's frustration is the point where new life may emerge. Nicodemus, representative of a prescribed morality. The woman of Samaria, sunk in a degrading licentiousness. The Roman officer, the embodiment of organized power. Three types, racially, socially, morally. Ordinally, they would pass each other on the street with a gesture of contempt. Yet in one respect they are all alike. All find that life as they know it is too much for them. All are held in bondage. Nicodemus is held by his regulations. The woman is held by her passions. The Roman is held by his frustrations. Each hears an appropriate message. "Nicodemus, you need to be born again into a life of freedom. Woman, you need to find the water that will cleanse you and forever keep you clean. Roman, you need to find a power that will make you strong when all else fails. Nicodemus, I can help you into that new life of freedom. Woman, I can lead you to that cleansing stream. Roman, I can tell you the secret of that power. My Kingdom is not of this world, but it will make of this world the Kingdom of God."

We have found that the *timelessness* of the truth presented in the Fourth Gospel derives its *timeliness* from two main facts: the one, it is *verifiable in human experience;* the other, it is *capable of being universalized,* that is, appropriated by all mankind.

There is one other consideration that should be stressed. The new kind of life which John says may come to men

through Jesus Christ is described by various metaphors, but it has one characteristic which can never be mistaken. It is the characteristic which it shares in common with the deepest reality in the life of God. *Eternal life is the life of love.* And what is so experiential as love? And what can be so universalized as love? The heart of the message of the Fourth Gospel, may, indeed, be expressed in this very simple way: God is love; he revealed his love in Christ; through Christ, love may become universal in the world; a world in which love is regnant is a world come to its goal; love is the capstone of the pyramid of life because God, the giver of life, is himself Love. The circle of existence is from love given, to love received, to love returned. The Alpha and the Omega are alike love. More meaning could hardly be put into fewer or more simple words, yet in these few and simple words is expressed an ultimate view of things before which every man-made philosophy stands silent and abashed.

It is a suggestive fact that John does not represent Jesus as saying very much about love until the final interview in the Upper Room, to which he assigns five chapters (13-17). It is chiefly in these chapters that the teaching of the Fourth Gospel on love and its significance is to be found, although by implication it is present in the entire book. What we are especially to note in closing is the fact that John's account of the Upper Room interview opens with the description of the feet-washing. If we read this description with the help of the Synoptic Gospels, it is not difficult to see the profound symbolism of the action. We are to remember that Judas had already arranged for the price of betrayal. John says flatly that that was a complete expression of that spirit of darkness which Jesus had come into the world to overcome. So gathered together in his room for the last time are thirteen men: they will never again meet as one company. One of them is the very incarnation of that light which is perfect love. Eleven of them are still wavering between light and darkness. But the thirteenth has allowed the spirit of darkness to possess him utterly: he will take money that love might be destroyed. One cannot imagine a deeper descent.

There the two men recline at a common table, apparently companions in a common cause. Yet in reality, a whole universe divides them.

If it had not been for Judas, the feet-washing would not have occurred. It is a cheap interpretation to suppose that Jesus was simply performing a gracious act of courtesy. It is equally a cheap interpretation to suppose that Jesus was setting an example which he expected to be followed literally. When Peter protested the act, Jesus told him to submit, because he would see later what it signified. Jesus knew about the betrayal arrangements and Judas knew that Jesus knew, and nobody else in the room knew. Here are all the elements of poignant drama. Jesus could have exposed Judas; he could have denounced him to his face; he could have driven him from the room; but he did none of these things.

Instead, he took water and a towel, and began to wash the disciples' feet. Slowly he went around the room, the men inwardly wondering. And at last he came to Judas. Did he pass Judas by? He did not: he treated him exactly as he treated Peter and Andrew and James and John. If ever a man was subject to a silent appeal, if ever a man was besought to stop and consider, and to turn back before it was too late, if ever a man was given an opportunity to look at himself and see what manner of man he was, it was Judas. Jesus bowed over the feet of Judas in an attitude of humble prostration, washing the soiled feet and carefully drying them—was ever such a spectacle seen in the world before or since? Did Judas thereupon burst into tears and confess his wickedness? He did not. Instead, he allowed Jesus to complete the feet-washing, and he steeled his heart the more resolutely to carry through the betrayal. It was a silent appeal, and a silent refusal, and the appeal and the refusal constituted a silent tragedy. None knew of the enactment except the two actors.

I have often wished I were an artist, so that I could paint a picture, not of Jesus' washing the disciples' feet, for that would not be very arresting: but a picture of Jesus washing

the feet of his betrayer. I would leave all the other disciples out of the picture. I would portray the scene in the fashion of the time: a low table, Judas reclining on a cushion, his weight on his left arm to leave the right arm free to reach the food, his face therefore turned away from Jesus, his limbs so disposed that to wash his feet Jesus must be behind him. In the distance, I would show the leering faces of a few priests, and I would show a money-bag close to one of the faces. And under the picture, I would inscribe three verses: "He is despised and rejected of men, a man of sorrows, and acquainted with grief; and they hid as it were their faces from him." "Peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." "I have given you an example, that ye also should do as I have done, and return hatred with love."

Can we stop at a better place than that? We have long ago left behind the purely philosophical. We are in the region of the definite and the concrete. We see the Gospel self-dramatized. We see enacted the ultimate greatness of which the human soul is capable. The final fate of Judas, who shall say? But one would like to know that the spirit of remorse which led him to take his life was the beginning of his redemption, and that somewhere out in the vast infinities the memory of that feet-washing stayed with him, until its very scorching purified his soul and brought him back to the love he once betrayed. So we can reach the point where we see that the philosophy of the Fourth Gospel is the philosophy of love. Love is the eternal reality; love is the motive of creation; love works through creation against bitter opposition; eternal love comes personally into the struggle as Jesus Christ; Jesus Christ manifests the power of love in all his relations with men; men who believe him prove the reality and power of love; the language of love is a language which all men understand; by the power of love, made concrete in human dealings, men may be united in one great family; and according as that family is realized, the creative and redemptive purpose of God comes to fruition.

So the round of existence runs from love that initiates to love that completes.

Browning said: "What began best cannot end worst." Lotze said: "A cosmos cannot have chaos for its own crown." Paul said: "Only love never faileth." Jesus said: "This is my commandment, that ye love one another, even as I have loved you."

# The Role of Religion in the Psychoses

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Religious experience is an important clinical phenomenon in the lives of psychotic patients. As a clinical fact, it can be observed just as any other aspect of the pathological personality may be observed. Psychiatrists often suggest to the trained minister that religious ideas and feelings occur with a remarkable frequency in the thinking and behaviour of their patients. In turn, ministers of good education and keen social concern for the mental health of their people are impressed by the nature and extent of mental disorders among their parishioners. The virtues of high religion can be easily counterfeited by the self-deceptive psychotic mind. Consequently, ministers are often confronted with grotesque caricatures of the teachings of the churches and the Bible in the attitudes of mentally ill people. Furthermore, the remarkably suggestive power of religious worship and religious instruction over the minds of the masses makes religion a potentially helpful *or* dangerous influence upon the mental health of the populace. Religion may either facilitate mental health or breed and maintain mental pathology, depending upon the mental health and methodology of the representatives of religion. No person who feels kindly toward his fellow man, much less the reflective minister who has devoted his life to the birth and nurture of Christian lives, can look upon the grotesque forms of religious life in America and say that it is all good and healthy. Rather he is impressed by the close relation between some kinds of religion and mental pathology. He feels the need for more understanding of mental illness to help him guide his people away from these vain imaginations. Conversely, the psychiatrist who has sufficient knowledge of philosophy, psychology, anthropology, and ethnology does not underestimate or cast off with a shrug of the shoulders the significance of the re-

ligious and moral consciousness of his patients. To the contrary, both reflective ministers and trained psychiatrists and medical doctors can profit from cooperative inquiry into the mental health and religious attitudes of the patients to whom both groups are often ministering simultaneously.

Careful research along the line of the role of religion in the prevention and cure of mental illness points toward the importance of the minister as a prophylactic and therapeutic agent in the lives of his people. Dr. Douglas M. Kelley, professor of psychiatry at the Bowman Gray School of Medicine, says: "We recognize the minister as one of the first lines of defense in the mental hygiene movement." In line with this challenging evaluation of the role of the minister, the curriculum of the Southern Baptist Theological Seminary has been expanded to include courses and procedures of both theoretical and clinical work that will equip the outgoing student to serve as an agent of mental hygiene among his people. Interpretations of religious experience are worked out in such a way that the preaching and teaching of the minister will have a healthy rather than a pathological effect upon his people.

Correspondingly, such teaching and training must be based upon sound research and first-hand clinical experience with the people who are most afflicted with mental disorders. Graduate students, in cooperation with a trained supervisor and a large number of doctors, nurses, and hospital superintendents, are working the year round on the problem of the function of religion in the causation, the formation, the therapy, and the prevention of the psychoses, the psychoneuroses, and various psychosomatic conditions. The psychoses, however, prove the most instructive to the student because the psychotic patient presents the most exaggerated symptoms of mental illness. Here the student sees the symptoms so vividly that he is better equipped to recognize the early stages of mental disorder, to understand the environmental abuses that precipitate acute mental disturbances, and to appreciate the importance of the developmental factors in the formation of a pre-psychotic personality.

## II. *The Plans for Research*

With these objectives in mind, the author, in cooperation with Dr. J. A. Mendelson, Superintendent of the Kentucky State Hospital, conducted a nine weeks' pastoral clinic at the hospital. A group of graduate students were carefully chosen to participate in the clinic, and each student was given a certain group of wards on which he was to serve as chaplain. He was required to work in close conjunction with the doctor in charge of the wards and to make verbatim written reports on his interviews with ten specially chosen patients on his wards. The author, who served as a theologically trained supervisor of the group, had three conferences each week with each student. The students were already trained to use the case history approach to the understanding of the whole life of the patient. In special instances the students paid visits to the home community of the patients in order to gain a more complete understanding of them.

In addition to the above disciplines, the students attended the diagnostic staff conferences of the doctors. They attended three lecture-seminars a week on "Types of Mental Illness" led by Dr. A. J. Mendelson and Dr. Frank W. Countryman. During the last five weeks, most of these hours with these two psychiatrists were used to discuss the psychodynamic factors in the typical cases with whom the students were working at the time. The students also met each morning with the theological supervisor for an additional seminar in which each student presented his life-history studies of the patients with whom he was working. In this way each of the students became acquainted with the patients whom his fellow students were studying. In these seminars a group effort was made to determine the constitutional, developmental, and precipitating factors in the illness. Much stress was laid upon the psychodynamic significance of the religious development, rituals, and ideas of the patient. The sociological significance of the religious group as an isolating factor or a socializing influence in the life of the patient was evaluated. The role of the student in the

life of the patient, his function as a counselor, and the nature of his counsel with the patient were all considered.

The patients studied at this hospital came from thirty-one counties of Eastern Kentucky, an area which is renowned for the variety of religious cults abounding on every hand. They came from a culture which lays great stress upon the authority of the Bible and the prestige of the preacher. With an accurate knowledge of the Bible and a common-sense, healthy, and emotionally mature religious experience, the students could use their role as "the preacher" in the life of the patients to re-educate and socialize the patients through sustained personal counseling and the careful management of group meetings.

Regular church services in the chapel provided the workers an opportunity to interpret problems which all of the patients had in common. These problems were discussed within the framework of the sanctions upon which most of them agreed also. This led to a more social attitude on the part of many patients. Some of them would speak out during the services and express their opinion about what was being said. Emphasis upon group participation in responsive readings, choir and special music, and group readings of confessional psalms aided in the process of socialization. Any sermon was restricted to ten minutes in length and to common sense terminology in content. Informal group discussions on the wards led by the individual gave opportunities for students further to encourage very talkative patients to respect the group and more withdrawn patients to develop more social concern. The natural outgrowth of these group meetings was the establishment of a tie of identification between the patients and the leaders of the groups. This was the beginning of more carefully constructed individual relationships that were "followed up" by the student in personal counseling as time went on.

Each student, in conference with the supervisor, chose from these "follow-up" situations three patients for whom he would care more intensively and seven whom he would observe and describe in a series of progress notes. These

notes were incorporated in the patients' records. The degree of religious confusion and the sense of need for a minister's friendship were the determining factors as to whether or not the student would work intensively with the patient. The physical findings were carefully considered in conjunction with the continued advice of the patient's physician. The psychiatrists decided as to the real cause of the patient's mental symptoms and advised the theological students as to the advisability of spending their time with a given patient in a pastoral role.

### III. *The Results of the Research*

Such was the plan for research. The group made a rather careful study of seventy-four patients, sixty-eight of whom they were able to learn enough about to estimate the role of religion in the patient's illness. Several conclusive results were obtained that point toward a better understanding of the relationship between religion and mental health.

The first conclusion reached was a sociological one. The religious group to which a patient had given his loyalty constituted that person's outward reach for a community which he could accept and which would accept him. His sharing a common object of devotion and a common way of life usually put him in rapport with a social group whose approval he considered to be most important and supremely worthwhile. In seven of the cases studied the psychotic condition was immediately preceded by a marked religious conflict over loyalty to a "holy-roller" sect. The illness began with a conflict over some strong, unacceptable impulse such as a desire to leave a marital partner and become sexually loose, a desire to leave parental domination, or a desire to avoid parental responsibility. The patient was either unconscious of this conflict or barely aware of it. The conflict was then expressed compulsively in terms of an emotional attachment to the new religious group which had made a bid for the patient's loyalty. The new found loyalty became a way of satisfying the unconscious desires with the approval of the patient's own conscience and a religious group at one and the

same time. For a time this religious solution worked, but a desire to go back to the old condition weakened his loyalty to the religious group, and the last state of the patient was worse than the one before; he had lost the approval of his original social group and now could not feel at home in his new found social setting. As a result, he found himself isolated from both groups and not loyal to either. The double portion of guilt arising from this isolation precipitated a full-blown psychotic condition. This conclusion suggests that the occurrence of holy-roller sects in a community indicates that minority groups of people in the community are segmented away from the rest of the larger group because of social, economic, and educational differences; the traditional churches allow these temporal differences to determine their ministry. As a result, the holy-roller sect arises among these isolated people as a spontaneous expression of their religious needs. This conclusion also suggests that social isolation is simultaneously one of the causes of the multiplication of small religious groups and one of the causes of mental breakdowns.

A second conclusion reached in the analysis of the cases studied concerned the role of religion in the aetiology, precipitation and formation of psychotic conditions. Much loose talk is bandied about in medical and non-medical circles about the popular idea that "people go crazy over religion." Such eminent medical men as Sigmund Freud and some of his followers assumed that religion was a "universal neurosis," although they defined their terms by saying that they did not mean "the deeper resources of religion, but popular religion of the masses." Conversely, religious leaders become incensed and fail to recognize the fact that much of what the populace *calls* religious *is* pathological, and that the servants of genuine Christian experience do their cause violence by defending it as good or laying their approval upon it. The root difficulty lies in the fact that both the medical men and the religious leaders have yet to take pains to discover and interpret the clinical facts in the matter rather than make emotional assertions.

Any discussion of the role of religion in the causation of psychotic conditions must include a working hypothesis of causation. Much that is called the "cause" of mental illness is in reality merely a symptom of the mental condition, and supplies the glaring *forms* rather than the hidden causes of the illness. Much that appears as a dynamic cause, furthermore, is actually a set of precipitating factors rather than the source of the pathology in and of itself. The cause of mental illness is usually of long duration and lies in the predisposition and development of the personality rather than in the multitude of precipitating factors that other people face daily without too much mental stress and certainly without psychotic break-downs. This being true, it needs to be clearly understood that when an investigator says that religious experience is the *cause* of psychotic condition, he means that the patient's character and personality development have been warped by religious influences.

### A. *Religion as a Long Term Cause of Psychoses*

Of the sixty-eight cases studied by this group, eleven, or 17.2 per cent were found to be characterized by such long term moral and religious conflict. The psychic mechanism was that of the reaction formation. Ten of these eleven cases showed a conflict on the part of the patient concerning his traditional family religion. In all of these ten cases, the patient confused loyalty to the particular type of religious ideal and group with loyalty to the primary family group, especially to the parents. Rebellion against and disloyalty to the religious ideal or group meant attempts to become emotionally autonomous of the original family group. Five of the eleven patients in this group took a negative reaction to the domination of their parents in matters of religion. They did so by renouncing the faith of their parents, but were in bondage to rather than freed by their rebellion. Three of the five became schizophrenic with a paranoid reaction. The other two became psychotic through acute alcoholism. Latent homosexuality, frustrated needs for de-

pendence, and a compensatory self-sufficiency and social isolation appeared in each of these cases. An ambivalent parental training was apparent in all the cases, and this inconsistency extended to the religious education of the child. Three of the five patients were the children of Protestant ministers. The psychiatrists in charge considered the prognosis poor in four of the five patients so afflicted. From a religious point of view, any counsel for these patients would need to be of a relaxed and permissive sort, extending over a long period of time and administered by a specially trained and experienced religious counselor.

Five more of this first group of eleven patients (whose psychotic condition was associated with long-term causative factors in the religious experience of the patients) were confused about denominational clashes and sectarian rivalry to which they had been subjected over a long period of time. All five of the patients were women, and their religious and sexual problems were inextricably woven together. Attempts to establish hetero-sexual autonomy and religious independence of their parents met with failure. Four of the five women had possessive fathers who had ruled their religious lives with an iron hand, and used religion as a means of possessing the presence of the young daughters. Three of these five patients responded favorably to a religious re-education instituted by the chaplains with the objective of maturing their religious outlook by disentangling it from the morbid relations to their parents. The other two of the five, however, were so fixed in their delusions, and their illness had been of such long duration that their religious experience and ideation served now to maintain their illness and to block any attempts at therapy or any apparent possibility for recovery.

The one remaining patient of this group of eleven patients was a sixty-seven year old white male suffering from senility, and his religious ideas were of long duration. He had lived a long, useful life in service to his community as a deacon and lay-teacher in his church. When his organism broke, his religious life also became befuddled.

The conclusions from this group may be clearly seen. First, religion is one of the ways that the patients used to accomplish their emotional ends in adolescence for gaining autonomy in the home. When they met with failure here, they either became pathologically compulsive in their rejection of the faith of their fathers or equally compulsive in their rejection of service to it. Either extreme led to serious emotional frustration, and any correction of their difficulty must take into consideration the fact they are maladjusted religiously as well as their relation to their parents.

A second conclusion shows the intimate relation between religious belief and parental ties in a traditional religious culture. It shows the tendency of parents to try to be gods for their children and the tendency of children to try to deify parents.

A third evidence seen here is the effect of the religious sectarian conflicts on the life of children. Such occasions of stumbling effect a torturous toll upon the psychic health of growing children.

B. *Religion as a Precipitating Factor in the Psychoses*

The second group of patients whose condition in religion was an active factor in their illness was seven, or 10.3 per cent of the total group in which religious experiences served to *precipitate* the illness. Several features were characteristic of all seven of these patients. In the first place, there was very little if any religious concern or activity in the pre-psychotic experience of the patients, and the mechanism was that of an unsuccessful sublimation. Religious solutions of life's problems came as a "last straw" attempt to cope with reality. Usually these patients turned to a bizarre, reactionary sort of religious expression. Ordinarily this religious expression was their original unacceptable desires turned "inside out," whereby they achieved sexual and aggressive satisfaction covertly in their religious practices. Merely a thin veil separated the symbolism of their religion from the reality of their instinctual cravings. They dedicated them-

selves in a frenzy-like devotion to their religion with little or no understanding and acceptance of themselves. In religious terminology, they tried to dedicate themselves to God without facing themselves before God.

Three of these seven cases revealed evidence of sexual overstimulation by the parents of the same sex over a long period of time, and religion was unwittingly used by the parent as a means of continuing these benefits. One of the seven cases was precipitated by the patient's conflict with his wife over denominational differences. One of the seven was a girl who had been ostracised from a Catholic convent, and the last of the seven was the case of a forty-two year old white man who entered the ministry upon the death of his wife and broke mentally upon his ordination into the Baptist ministry. In only one of these cases was the work of a minister evident, and there it was of a crude and dangerous sort. Ministers were embarrassingly absent in the time of crisis that these patients faced. The work of the chaplains in the hospital was helpful in the improvement of three of these seven patients, but the reactive religion of the other four served to maintain the illness and blocked recovery of the patients.

It must be observed concerning this group of patients that the minister missed a good opportunity to serve as a preventive agent and to get these patients into the hands of a doctor before their trouble became so acute. In addition to this, sane religious guidance with this group of patients at a time of their turning to religion as a solution of life's dilemma would have done much to turn them away from themselves toward reality. All of this is conditioned upon the assumption that such a minister would have the necessary psychological insight and training in mental hygiene to have recognized these conditions and done something about them at the propitious moment.

C. *Religion as Supplying the Ideational Form of the Psychosis*

The third group of patients comprised 20.5 per cent, or fourteen of the total group. Here religion served not as

development or precipitating factors of the psychotic condition, but merely supplied the ideational content or form of the illness. All of these patients used religion as a rationalization. These patients fell into two groups of seven each. The first group manifested no concern about religion at all in their pre-psychotic experience; they turned to religion as a last resort, and their religious delusions served to protect them from any insight, to maintain their illness, to relieve them of personal responsibility, and to impede any other kind of therapy that might be used.

The sobering conclusion that may be drawn from this group of patients' experience is evident. A minister may unwittingly give praise and encouragement in preaching and teaching and in personal counseling to these persons if he does not know the persons to whom he is ministering. This necessitates less of a mass religious leadership and more of a personalized ministry in which the minister fits his message to the needs of the individual, for what may be one man's spiritual food may be another man's poison.

The other seven of this group of fourteen patients were different, however, from the first seven. Religion had not been an active concern of theirs before their illness but had become so during the more acute phases of their trouble. The chaplains of the hospital were on hand during the development of this new interest and could guide it with discretion and counseling help, knowing that the new found religious interest could either serve to turn the patient toward reality again or hasten him on his flight from reality. Here religious suggestion and re-education tempered with verifiable facts taught by psychiatry, helped to socialize and to aid in the improvement or recovery of these seven patients.

### D. *The Absence of Religion in the Psychoses*

By far the largest group of patients, however, consisted of thirty-five, or 51.5 per cent of the patients studied and showed no religious concern at all. These patient's histories revealed little or no religious education in the home, the influence of the church and ministers in the communities were almost

totally absent, and the thought-forms which the patients used were almost devoid of religious references. Of these thirty-five cases, the chaplains in the hospital were able to stimulate a religious concern in only nine. The use of techniques described in the first part of this paper yielded positive and beneficial results in these nine cases. The patients became less withdrawn, more social, and developed some degree of personal insight and group consciousness. But twenty-six of the thirty-five responded to such treatment in no observable way, neither positively nor negatively.

## IV. *General Conclusions*

The results of this study reveal the high incidence—in 48.5 per cent of the cases studied—of religious ideas and experience in the precipitation, formation, and causation of psychoses. This group of patients reveals the intimate connection between religious education and the home. In all of these thirty-three cases, the parental and religious adjustments of the patient were so bound up with each other that they might easily be mistaken for each other. In the prevention of mental illness, the minister and the church, therefore, must pay all the more attention to the structure and health of the home. The traditional ministry of the church is such that it is especially adaptable to strengthening the emotional health of the individual through the family. Bereavement, birth, Christian nurture, marriage, and the enforcement of moral standards of the home have always been the assigned duties of churches. So an emphasis upon the prevention of mental illness is not the suggestion of some new thing, but the demand for more life-centered and ethically effective discharge of the same responsibilities that ministers and churches have always faced. When placed in the context of the commission of Jesus to Christians, such a healing and preventing ministry is a divine command.

Furthermore, the minister and the church need to pay more attention to the causes of the isolation of social minority groups and develop a program of missions that will even up

the jagged edges of social discrimination and fill the gulf that is fixed between the "haves" and "have-nots" in a community. When these causes and remedies are discovered, both the number of new denominations springing up in the uncared-for corners of communities and the number of mental breakdowns will decrease. If it is true that in Christ there is neither male nor female, bond nor free, then the Christian fellowship is the answer both to the need for differentiation in religious organization and for the self-centered individualism that culminates in psychotic breakdowns.

But finally, the fact that 51.5 per cent of the patients studied reflected an absence of religious influence in their developmental histories and an absence of religious concern in their present thought life and activity is evidence that much that is called mental illness today is the end result of a *lack* of wholesome moral education. Most of these patients were not the victims of a repression of instinctual impulses, but an irrational lack of the control of the impulses they knew they had. From babyhood they had learned nothing but self-indulgence, and mature society expected more of them than this. Because of a conspicuous lack of moral and social development, these patients remained unintegrated and perverted characters.

These patients came from a cultural background which is supposed to be exceptionally religious in all things, but 51.5 per cent showed no influence of religion at all. This is a double rebuke: first, to the failure of established religious groups to minister to them: and second to those who would too quickly say that religion is *the* cause of mental illness. The truth of the matter seems to this author to be that the essential problem in the causation of functional psychoses is the relationship between the child and his parents. Religion enters to hasten or to prevent mental illness in the way that it becomes a part of the child through the living relationship he has to his parents. This depends upon the *use* which is made of religious teaching. This is precisely the function of the minister as an agent in the prophylaxis of mental disease: that he know how to use faith, ritual, sacred books,

church groups, and "especially those of the household of faith" in making people both good and healthy, both religiously earnest and mentally balanced. Merely to call a thing religious does not make it so, and the minister of Christ is under obligation not to believe every spirit, but to "try every spirit to see whether they are of God: because many counterfeit prophets are gone out into the world." These prophets often find their way sooner or later into a state hospital, but not before having spread the infection of their pathological ideas abroad. And many of them find a protecting group of followers and continue their damage unaccosted.

# The Old Testament As Great Literature

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In her interesting book, *Making the Bible Live,* Georgia L. Chamberlin remarks that many of the older of us remember a time when the Bible was regarded as an incomparable book, with the charm of magic. Then followed a time when a flood of Bible criticism, much of it necessary and constructive, made the Bible seem old-fashioned, and put it on the shelf. But then came a day, when scholars rediscovered the Bible and began to exalt it as a marvelous book. This last describes the present new status of the Bible for those alert enough to see it. This new appreciation of the Bible includes the Old Testament as well as the New.

Evidences for this new attitude are numerous and convincing. Three Gallup polls within a decade indicate an increase of Bible reading among millions of Americans, a good proportion of these declaring the Bible is "the most interesting book" they have ever read. Since Paul Green's Pulitzer prize Bible drama, *In Abraham's Bosom,* in 1927, and Connelly's *Green Pastures,* in 1930, the number of Bible dramas on the stage and on the screen has multiplied. In 1933 the Press Radio Bible Service began giving a daily Bible verse to newspapers with 14,000,000 readers, and more recently the National Broadcasting Company set up a special department of religion. Meanwhile the sale of Bibles has exceeded all past records. In 1942 the American Bible Society sold 8,200,000 Bible volumes, and in 1943 the great Oxford Press had to cancel orders and ration its supply of Bibles. Parallel with all this, popular writers have shown a new trend toward choosing from the Bible titles for their books, and toward introducing into their writings Bible characters and preachments from the Old Testament prophets and the teachings of Jesus.[1] All this is but a response to the new and growing interest in the Bible on the part of the public. If for a time the Bible seemed to be losing out, lately it has been coming back with a bound. There is a new appreciation of it as literature. This is strik-

ingly true of the Old Testament. Much of it ranks among the greatest literature of all time. To read it with this in mind as a fact will be to find it as a whole fascinating and transforming.

## THE ENGLISH BIBLE AS GREAT LITERATURE

It is not too much to claim that the King James or Authorized version, the Old Testament equally with the New, ranks easily among the world's masterpieces of literature. It is in the superb English of Shakespeare's time, which was the golden age of English language and literature. A competent critic, William Lyon Phelps, declares, "No English in the world is equal to that found in the 1611 Bible."[2] And he adds that the Bible, and mainly in the King James version, "has been a greater influence on the course of English literature than all other forces put together."

After F. W. Faber left the Anglican for the Roman Catholic church, he wrote of the power of the King James version over the Protestant people:

Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of church bells, which the convert scarcely knows how he can forego.[3]

The beauty and charm of the Authorized version indeed shaped our modern English language. During 200 years it was weaving itself securely into the daily speech of the plain people, into the polished orations of statesmen, into the style of nearly all writers. Bunyan was so steeped in it that he could not write nor talk except in its language, and his *Pilgrim's Progress* mightily reinforced the Bible in shaping the English language and literature. A multitude of the finest words and phrases daily on our lips and in our writing come directly from the King James Version: "clear as crystal," "apple of his eye," "holy of holies," "fat of the land," "salt of the earth," "thorn in the flesh," "handwriting on the wall," "weighed in the balances," are a few samples. Some of the greatest orators, like Webster in this country

and Burke in England, made it a rule to read aloud a majestic passage from the Authorized version in order to feel the thrill of its matchless style before attempting a great address in senate or parliament.

## THE OTHER STANDARD VERSIONS

While the Authorized version is the supreme masterpiece in English literature, it would be wrong to think any one of the standard versions is far inferior to it as literature. For all of them, including the Authorized, are frankly based on the superb Tyndale version, the avowed aim of the translators being to vary from it only when quite necessary to the sense. For Tyndale had a genius, not only for accuracy of translation, but also for choosing the most beautiful and pleasing word or phrase. To accuracy he added that indefinable quality called charm. He was able to do it because, like the Bible writers, he was a "God-intoxicated" man, his heart throbbing with their sense of the greatness of their theme, enabling him to convey spontaneously not only the sense but also the stately dignity and the noble cadences of the original languages. So accurate and so beautiful was his version that almost nine-tenths of it was retained in the Authorized version and all our standard versions. This promises to be true equally of the Revised Standard Version, still in preparation, although it replaces the archaic words of the Tyndale and King James versions with modern English. Many other recent translations are commendable for their success in conveying the sense of the Scriptures into the plain language of the people of today. But in doing so some of them sacrifice seriously the exquisite quality of great literature—that indescribable something felt by the devout reader in our Standard Bibles from Tyndale down.

For what is it that is essential to great literature? The soul of it is a certain grandeur of style inspired by a grandeur of emotion. Lincoln's Gettysburg address is an example. Speaking from a few notes scribbled on an envelope, but with a grandeur of emotion inspired by a sense of the greatness of the moment, he poured out in simple, vivid words

a short oration that will forever rank as a masterpiece of English literature. "Clear thought, simple words, striking imagery, genuine emotions: these are the gold of literature."[4] The grand style of our English Bible is in the spontaneous outpouring of the emotion felt by God-possessed men, who wrote with a "deadly terrible earnestness," and in the power of a lofty soul like Tyndale to feel and to pass on the same grand style in a translation. The charm of the style consists in a lofty emotion flowing spontaneously in simple words arranged in *pleasing, majestic* rhythm.

This grandeur of style is easily felt, if one takes a few passages from the noble Authorized version, with their musical rhythm, stately cadences, and their worshipful appeal, and contrasts them with a certain wooden effect felt in some of the common translations of the same passage. Such passages are Psalm 19:1: "The heavens declare the glory of God, and the firmament showeth his handiwork;" Psalm 138:7-10: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou are there; if I make my bed in hell, behold, thou art there. . .;" Matt. 11:26-29 "Come unto me all ye that labor and are heavy laden, and I will give you rest." In such passages one feels a charm in the beauty of choice words combined with a succession of cadence and rhythm altogether delightful. It is exalted truth clothed in a form of exquisite beauty.

This prepares us to view with favor the claim made by one of the best critics of Bible literature, that our Standard English Bible is even a finer literary work than the Scriptures in their original tongues.[5] For it begins by adopting the best in the Tyndale and King James versions; it then borrows from the rich diction of the Greek Septuagint, and from the smooth-flowing cadences of the Latin Vulgate; and finally it has continued through many centuries to add the finest words and phrases and rhythms found in the translations of many of the languages of the world. The result is a Standard English Bible ranking easily among the world's masterpieces of literature.

## SOME GREAT TYPES OF BIBLE LITERATURE

Briefly we proceed to examine several types of the great literature of our English Bible:

### ITS INCOMPARABLE HISTORY

In the eyes of many it will add a new value to the Bible to know that it contains the oldest history in the world, and that no other historical narrative in the world surpasses the Bible history in literary quality. That is the appraisal of eminent literary critics. Greek history had its birth in the fascinating tales of travel told by Herodotus at the Olympian games about 450 B. C. But 400 years before this date, or about 850 B. C., some Hebrew writer of remarkable literary charm took the nation's vast wealth of Bible manuscripts extant, chronicles, biographies and folk-tales and combined them into a continuous history of man from the creation to the time of David. It was the first continuous story of world history. It is our Bible from Genesis through Kings. It aimed to answer man's poignant questions: Whence came man? Why sin and suffering? What is God like? Does life have meaning and a goal? This great writer unfolds his steadfast conviction: Back of the universe is a great and righteous God. History is not the chance rise and fall of waves; it is the surging forward of a mighty current, God controlling its direction toward a foreseen goal, and with a distinct moral purpose. God raised up and destroyed nations according as they fulfilled or rejected His moral purpose.

It was this philosophy of history that made Israel unique among the nations, and led to the writing of the first history of the world. Lacking such a view of history, other nations chronicled the deeds of a king or a dynasty, but wrote no continuous history. Egypt began to preserve such records 2,000 years before this Genesis-Kings history was written, but reached no concept of the nation's life as a continuous whole. Manetho wrote the first Egyptian history about 250 B. C. Babylonia and Assyria preserved

libraries recording great deeds and laws, but wrote no history till in the third century B. C. The same was true of India and China. Israel alone grasped the concept of a divine moral purpose guiding the nations toward "one far-off divine event," and so alone had a philosophy of history making the writing of continuous history meaningful and important. Moreover, the Hebrew historian wrote history with prophetic moral earnestness. For to him history revealed the ways of God, and so he wrote it to awaken faith and lead to righteous conduct. And he did the amazing thing of setting a nation's history in the framework of God's world and His eternal purpose.

And this early writer of world history was a writer of consummate skill and charm. Herodotus does not excel him as a literary artist and charming story-teller. The history of David in 2 Samuel 19-20 equals in literary quality the most charming passages of Herodotus, though written 500 years earlier.[6] God is its hero, and edification its purpose.[7]

## ITS SUPERB STORIES

The literature of the world has no finer stories than those of the Bible. Of course the finest of all are those of the Gospels and of Acts in the New Testament. We pass them by and take up the marvelous stories of the Old Testament.

The first great collection of stories was made by the same fascinating writer of history already mentioned, who in about 850 B. C. wove the oldest Scriptures, folk-tales and biographies into the first history of the world from the creation to David. His stories of the creation, fall, flood; of Abraham, Isaac, Jacob, Joseph; of Moses, Joshua, Deborah, Samson, Samuel, Saul, David, have had a fascination for peoples of all races through thousands of years. Two main facts account for their universal and undying popularity. First, the consummate ability of this writer as a story-teller. He is unsurpassed by any story-teller of the world for his brevity, simplicity, rapidity of movements, and for his vividness and dramatic power. With the stroke of a master he touches his characters and incidents to life.

Second, the great mass of these stories had already been shaped and polished by many successive generations in Israel as among all primitive peoples. Before writing developed into a fine art, parents passed them down to their children generation after generation, and minstrels sang them to festive groups. After the development of writing they were given more permanent forms for the inspiration and instruction of the people. After many generations this charming Hebrew writer put his own superb literary stamp on this mass of material. Always one divine motive dominated him. He was first, last and always a religious teacher. Every story must fit in with his passionate aim to reveal the great God of the Hebrews as sovereign and ruler, punishing sin, rewarding righteousness, and guiding men and nations toward a glorious destiny. He was a superb story-teller. But his steadfast aim was to make his nation godly by means of his stories.

This by no means detracts from the divine element in the great stories of the Bible. To say they have a history, and were being through centuries refined and given a deeper divine content under the touch of inspired story-tellers is to make these marvelous Bible stories true to historical development, and to seem all the more truly inspired and precious.

## SHORT STORY GEMS

Leading men of letters have pronounced many of the short stories of the Bible the finest in the world. Tennyson called the parables of Jesus "perfection beyond compare." Dickens said the Prodigal Son is the most touching story in the literature of the world. Luke's story of the storm and shipwreck in Acts is a recognized masterpiece. For a perfect, polished, appealing story the world has nothing finer than the story of Joseph, with its grand climax in the high emotion of making himself known to his brothers and helping them to forgive themselves for selling him into slavery. For inciting to moral heroism the world has nothing finer than the story of Daniel, staking his life

on following his conscience and his God. In short story writing America leads the world, but the novelist Charles Reade declared Jonah "the most beautiful short story ever written in so small a compass." Hall Caine said, "The finest novels ever written fall far short in interest to any one of the short stories" of the Bible. He added that the strongest scenes in his own books were simply Bible stories worked over, such as the Prodigal Son, Esau and Jacob, and David and Uriah. Eminent critics put Ruth among the world's finest pastoral stories, bearing the freshness and fragrance of a spring breeze scented with wild flowers. The wild stories of blood-lust and battle in Joshua's conquest of Canaan, or those coming out of the lawless days of the Judges—Deborah, Gideon, Jephthah and Sampson—or the story of David and Goliath, all are superbly told, and may be read with a thrill and without harm even by children, if only parent or teacher will keep the child alert to the principle of progressive revelation: "They knew nothing of Christ's way; he would come later, bringing nobler ideas of God and right, with 'sweeter manners, purer laws.' "

## GREAT BIBLE DRAMAS

It should make the Bible seem all the greater to know that it contains two dramas that rank among the finest in the world's literature. Those are *Job* and the *Song of Songs.* Carlyle's tribute to *Job* has been mentioned: "One of the grandest things ever written with pen. . . so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing, I think, in the Bible or out of it, of equal literary merit."[8] Professor Moore of Harvard calls it "the greatest work of Hebrew literature that has come down to us."[9] Another able critic, Georgie L. Chamberlin, says that many critics call it "the world's greatest religious drama."[10] Its profound purpose was to uproot the popular belief that suffering was proof that one was wicked. The great drama pictures Job, a "perfect" man, sitting disconsolate on an ashmound, while day after day his friends accuse him, in the language of the accepted belief,

"Job, you are a dreadful sinner, and God is punishing you for it!"

At last the long-suffering Job arises to the grand climax. In righteous anger he hurls himself against the popular belief of his day: "You slander me, a righteous man; and worse, you slander God! I do not explain; but I know the righteous suffer as well as the wicked!" And the curtain falls on a scene of incomparable grandeur, God in a burst of marvelous eloquence revealing Himself as almighty, Job as His righteous servant, his accusers confounded and humbled before him, while Job prays for their forgiveness. H. C. Moulten in his *Literary Study of the Bible* gives much space to setting *Job* forth in what he calls a *magnificient drama.*" He as a recognized master of the dramatic art often held his literary audiences spell-bound in many parts of the world by his reading and interpreting of *Job* as a superb drama.[11]

The other distinct drama of the Bible is *Song of Songs.* Bible scholars now generally agree that it consists of a collection of passionate love and wedding songs rendered as a pageant during the seven days of the Hebrew wedding feast. During those feast days the bridegroom and the bride were often honored as great king Solomon and his queen. They sat on an improvised throne, and the people played and danced around them as they sang to each other these songs exalting love and marriage. Such love pageants are yet seen in Syrian villages at marriages. So understood we are able to enjoy the exqusite beauty of the poetry, though it is purely secular, and some of it too sensuous to please the Western taste. This drama was finally accepted in the Bible canon only because its beautiful poetry was believed to be an allegory celebrating the love between Christ and His Church, a view long since abandoned by a consensus of Bible scholars. We will value the book the more if we accept it for what it is, concluding with Goodspeed: "It is not strange that we possess one secular Hebrew poem, and that it should deal with a matter of such universal interest as love and marriage."[12]

## THE WISDOM LITERATURE

Besides Job this includes *Proverbs* and *Ecclesiastes.* Both rank high in the world's literature. *Proverbs* contains more wise, pithy, quotable sayings of universal application than can be found in any other book in the world in the same space. The wise sayings of Marcus Aurelius and Epictetus are tame compared with them. They include the finest gems of wisdom in circulation among the Jews, polished and re-polished through hundreds of years. They apply to all phases of human life and conduct, teaching the way of success and happiness in all relations. Main emphasis is put on prudence, sobriety, and purity for shaping character and bringing success and happiness. As a wholesome book for youth it has few equals. If alone for its high literary quality it deserves to be one of the most popular.

*Ecclesiastes* is the outpouring of a soul disillusioned and cynical. He had tried all of life and found it empty. No one has ever poured out pessimism in nobler literature than this writer. One able critic says of it, "I know nothing grander than Ecclesiastes in its impassioned survey of mortal pain and pleasure, its estimate of failure and success; none of more noble sadness."[13]

Rider Haggard waxed eloquent over it and wrote:

It is one immortal work that utters all the world's yearning anguish and disillusionment in one sorrow-laden and bitter cry, and whose stately music thrills like the voice of pines heard in the darkness of a midnight gale.[14]

The final poem describing old age and death is one of the most exquisite passages in any literature (12:1-7).

## THE GREAT LITERATURE OF THE PROPHETS

In the days of the earlier prophets especially, the Hebrews were a primitive pastoral people. Emotion was near the surface. Speech was in few, short, pictorial words, uttered with emotion. So the prophets felt and spoke passionately about the evils of their time, in the fewest words; short, crisp, vivid, pictorial. The crisp, direct, emotional

style was the more pronounced under the prophet's overmastering conviction that he was the mouthpiece of God. It made him blunt, direct, dogmatic. His "Thus saith the Lord" left no room for argument nor circumlocution. Every word must cut its way home like a sword-thrust.

Thus Amos denounces the covetousness and cruelty of Israel in cutting language: "They sold the righteous for silver, and the poor for a pair of shoes;" they "pant after the dust of the earth on the head of the poor"—so greedy are they for "the good earth" (a likely interpretation of 2:6-7). Isaiah is equally vehement and blunt: "God looked for justice—and lo bloodshed! for right—and lo shrieks from the wronged!" (5:7 Moffatt). Incisively, bluntly he demands: "Seek justice, relieve the oppressed, judge the fatherless, plead for the widow" (1:17). Overwhelmed with a sense of the justice of God and the greatness of his message, the prophet is the flaming preacher. In the fewest, bluntest words the truth flames from his lips and burns its way home.

## THE USE OF SYMBOLS AND PICTURES

The constant use of symbols and pictures by the prophets goes far to explain the remarkable vividness and dramatic power of the prophetical writing. Perhaps no other literature in the world equals the Old Testament and notably the prophets in this quality. The language is as bare as possible of all general or abstract words. Instead is the symbol, the picture, the concrete. In a painting or a sculpture the artist uses a pose, a gesture, a look to flash on us a whole group of ideas. An indefinable something in the Statue of Liberty or the nation's flag moves one to tears or a shout. So Old Testament prophet or poet puts into symbol or picture a something that moves us by flashing on us a flood of ideas.

Instances are numberless Instead of describing a state of exultation or gloom; of bewilderment, terror or ruin, the poet or prophet makes it flash on us in a symbol or a picture. Thus Isaiah charges that Israel has so lost its

way in sin and willful blindness that it "gropes for the wall like the blind" (59:10). Joel pictures the utter desolation of the country from a swarm of locusts by saying it is "as the garden of Eden before them, behind them a desolate wilderness" (2:3). The vaunting Sennacherib God will humble by "putting a hook in his nose and a bridle in his lips" (Isa. 37:29). Amos pictures the darkness of coming calamity as "the sun going down at noon" (8:8). In a terrifying picture he paints the inescapable calamity coming to Isarel: "A man runs from a lion, and a bear springs at him; he hides indoors, and, resting his hand on the wall, a serpent bites him" (5:19). So utterly will Israel be swallowed up by the enemy that it will be like the shepherd snatching from a lion's mouth "no more than two bones or a rag of an ear"—all the rest of the lamb swallowed (Amos 3:12 Moffatt). More ghastly still is the picture painted in Amos 6:10. Israel's sin has brought utter ruin to its capital city. Siege or pestilence has killed all but a terrified handful. Ten are left crouching in one house and they die. A relative comes with a man to burn the bodies. One remains alive hiding in a corner. They ask him, "Are there any more with you here?" and he says, "No"—himself the next! And he starts to mention the name of Jehovah, and they say, "Hush! don't dare to mention his name lest he strike another blow!" Thus in a few bold strokes the calamity is pictured with a vividness greater than could be conveyed by pages of description.

And all possible efforts to describe God could not equal the vividness of the picture Amos gives of him in several bold phrases: "He that formeth the mountains, and createth the wind. . . that maketh the Pleiades and Orion, and turneth the shadow of death into the morning" (4:13; 5:8). Or what description of God's call of Amos to prophesy could equal the compelling picture of it in the word: "The lion has roared; who does not tremble? Jehovah has spoken; who can but prophesy?" (3:8).

## THE PRODIGAL USE OF FIGURES OF SPEECH

Vivid, beautiful figures adorn nearly every page of prophet or poet like a profusion of flowers. This feature is closely related to the pictorial speech discussed in the preceding paragraph, for the figures themselves are more frequently pictures. Most notably in Isaiah and Amos exquisite metaphors and similes run riot. Isaiah in the first chapter sets the pace for his riot of figurative speech, for he begins with a short drama in the grand style. He summons Israel, the surrounding nations, God and angels, heaven and earth, all in a cosmic pageantry, to hear God's charge against Israel. God chose and nourished Israel as a child, but the child has rebelled, and now is doomed. God summons the Asyrians to punish them. Isaiah puts it in a succession of daring figures. God "whistles for fly and bee," and the enemy come pouring over the land like an innumerable swarm of bees, settling on bush and pasture-land, shaving the country bare—"shaving off every hair." Then with a bold change of figure the Assyrian host is pictured sweeping over the land like "the strong, full surge of the Euphrates" (7:18-20; 8:7). Presently the scene changes, and God pardons Israel. Isaiah describes it as "a great light" shining in the darkness of ruined Israel. God "has broken their yoke," and they "rejoice like harvesters, as men dividing plunder" (9:2-4). God has "lopped Assyria's boughs with his axe" (10:33). Then comes the Deliverer—called a "shoot" growing out of the root of Jesse. Then a succession of exquisite metaphors describe the peace he brings: The wolf "dwells with the lamb," "the leopard lies down with the kid," "the lion eats straw like the ox," the cow and the bear and their little ones are all friends, and a little child tends them (11:1,7-9).

In similar bold figures Isaiah pictures the punishment of the nations that have oppressed Israel. He hears their raging "like the booming of sea breakers," the thunder of the host "like the surge of the ocean;" but God drives them "like chaff before the wind, like dust whirled by the hurricanes, at evening a terror, and gone by morning" (17:12-14

Moffatt). Egypt "trembles in terror like a woman" (19:16). The cities of Moab become a desolation where "hyenas howl within the castles, wolves inside the lordly halls" (13:22).

Finally redeemed Israel returns from bondage, and God "feeds his flock like a shepherd, and gathers them in his arms, carrying the lambs in his bosom, and leading the ewes gently" (40:11). Heaven and earth are called on to join in celebrating the return: "Sing, O heavens. . . shout aloud, O earth below, burst into song, ye mountains, ye forest and all your trees! For the Eternal has redeemed Jacob" (44:23 Moffatt). To redeemed Israel sun and moon are no longer needed for light, "for Eternal shall be your unending light" (61:19, 20).

If Amos and Isaiah excel the other prophets in passionate earnestness, and in the riot of their figures and in their sheer dramatic eloquence, these literary qualities are prominent in most of the other prophets, and are conspiciously present throughout most of the Old Testament, making it a living book, destined to live on among the noblest treasures of the world's literature.

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1 For a vast array of such data, see **Our Roving Bible,** Nelson, pp. 249-269.
2 William Lyon Phelps, **Reading the Bible,** pp. 13, 17.
3 Nelson, **Our Roving Bible,** page 87.
4 Dinsmore, **The English Bible as Literature,** p. 78.
5 Dinsmore, **The English Bible as Literature,** page 76.
6 Dinsmore, page 119.
7 **Ibid.** page 128.
8 Carlyle, **Heroes and Hero Worship,** p. 68.
9 Moore, **Literature of the Old Testament,** p. 233.
10 Chamberlin, **Making the Bible Live,** page 343.
11 **Ibid.** page 343.
12 Goodspeed, **How to Read the Bible,** page 144.
13 Stedman, **Nature and Elements of Poetry,** p. 212.
14 Nelson, **Our Roving Bible,** p. 91.

# Ras Shamra-Ugarit and Old Testament Exegesis

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## I. *Discovery*

To the humble of this earth it has been given to make some most amazing discoveries. The Amarna tablets were discovered by a poor Egyptian peasant woman searching for rich earth to fertilize her garden. Similarly, it was a Syrian "son of the soil" who initiated the discoveries at Ras Shamra when his peasant's plough struck a vaulted tomb, leading to the disinterment of a long dead civilization.

Ras Shamra (ancient Ugarit) is a deserted mound on the Syrian coast, seven or eight miles north of Latakia, and located directly opposite the tip of the pointing finger-peninsula of Cyprus. The mound proper is situated about one-half mile inland from its ancient seaport, Minet el Beida (White Harbor). It was in the vicinity of Minet el Beida, in 1928, that a vaulted tomb containing some objects of gold was discovered. This accidental discovery was reported to the Syrian Department of Antiquities at Beirut, whose director, M. Virolleaud, immediately examined the site. As a result, excavation of the harbor and adjoining mound was begun by the French, in 1929, under the direction of C. F. A. Schaeffer and Georges Chenet, and continued each season through 1939 when halted by World War II.

During the course of these excavations, which really constitute only a beginning of the work to be done on the mound of Ras Shamra, many wonderful finds have been recorded. Of far greater value and interest, however, than the rare objects of gold and silver, are the written documents, which constitute the greatest literary and epigraphic discovery in recent years, and are unquestionably among the greatest archaeological finds ever made.

Early in 1929 the excavators of Ras Shamra were rewarded by the recovery of a cache of inscribed clay tablets.

These were found in a room adjoining a great temple, and which had evidently been an early fourteenth century library and scribal school. These inscriptions were in at least six languages. Among those immediately apparent were: Accadian (Assyro-Babylonian), the official *lingua franca* of the whole Near East at the time; Sumerian, the learned Latin of the epoch; Egyptian; and the native language, a hitherto unknown cuneiform of an alphabetic nature, in contrast to the syllabic and ideographic Accadian system. Subsequent campaigns at Ras Shamra brought to light additional texts in this new language (now called Ugaritic and known to be closely related to Biblical Hebrew) which was to inaugurate a new era of Old Testament studies. Both stratigraphic and literary evidences unite in fixing the date of these cuneiform texts around 1400 B.C.

## II. *Contacts With the Old Testament*

The Ugaritic texts are of varied content. They consist of letters, lists of various sorts including sacrifices, business documents, rituals, temple records, a schoolboy's exercise, and even prescriptions for the treatment of horses. The great bulk of these documents, however, are genuine literature, and consist almost altogether of mythological and legendary poems about Canaanite gods and heroes. There are two epics embodying legends of the exploits of ancient heroes—the legends of Dan'el and of Keret, and several parts of what appear to be one great epic cycle embodying myths about gods. The principal actors in this great epic poem are the god Baal and his sister-goddess Anat, leading Gordon[1] to entitle the whole cycle *The Loves and Wars of Baal and Anat.* Two smaller poems are of importance: "The Birth of the Gracious and Beautiful Gods," a myth telling of the conception and birth of two sons ("Shahar and Shalam") of the god El; and the "Nikkal" poem, which deals with the marriage of the goddess "Nikkal" to the Moon.

These mythological poems constitute a biography of the North Canaanite gods and goddesses, some of whom are familiar from the the Old Testament as the heathen gods

that Israelites were forbidden to worship. Furthermore, they present for the first time contemporary evidence concerning the Canaanite religious and cultural milieu in which the constituent tribes of Israel were nurtured, and which had so great a bearing on Hebrew religion, literature, and life.[2] It is no surprise, therefore, to find numerous contacts and parallelisms between the Old Testament and the literature of Ugarit. Though there is a considerable degree of similarity between Hebrew and Ugaritic sacrificial and ritual patterns,[3] the closest correspondences are found in the realm of poetic parallelism. "In form, Hebrew and Ugaritic poetry are virtually identical."[4] At times this parallelism also exhibits a remarkable verbal congruence, for entire phrases of the Old Testament have been found letter for letter in Ugaritic. The following parallels indicate the striking correspondence between the two literatures.

The epithet "Rider of the Clouds" is spoken of Baal in the poems of Ugarit (51:III:18), and is applied to God in the Old Testament (cf. Isaiah 19:1; Psalm 104:3; 68:4). Thunder is called "the voice of Baal" in the texts from Ugarit (I Aqht:46), and in the Bible it is referred to as "the voice of God" (cf. Psalm 29). In Ugaritic, wine is called the "blood of vines" (51:IV:38), and in Hebrew, the "blood of grapes" (Genesis 49:11).

Leviathan, the primeval sea-dragon, is described in Ugaritic (67:I:1-3) as the "swift" and "crooked" serpent —exactly the same terms used in Isaiah 27:1.

The curse of drought (I Aqht:44)—"Let there be no dew, no rain"—which Dan'el of Ugarit invoked upon the land where his son was slain, is unmistakably parallel to the language used by David in reviling Gilboa where Saul and Jonathan perished at the hands of the Philistines (II Samuel 1:21).[5]

"The dew of heaven and the fatness of the earth" is a familiar Ugaritic expression ('nt:II:39) which Isaac used in blessing his sons (cf. Genesis 27:28, 39).

Of the heroic Dan'el of Ugarit it is reported (2 Aqht:V: 7-8): "He judges the case of the widow, adjudicates the cause of the fatherless." Similar expressions of praiseworthy behavior occur from time to time in Scripture (cf. Isaiah 1:17).

"I know that Aleyan Baal liveth" (49:III:8), is a line from the Baal epic that is remarkably similar to Job 19:25, "I know that my Redeemer liveth."

Quite remarkable, also, is the parallelism and verbal congruence of certain Ugaritic passages and the following verses from Psalms:[6]

| Ugaritic | Psalms |
|---|---|
| (68:8-9) Lo, thine enemies O Baal<br>Lo. thine enemies thou shalt smite<br>Lo, thou shalt destroy thy foes. | (Ps. 92:9) For, lo thine enemies,<br>O Jehovah<br>For, lo, thine enemies shall perish<br>All the workers of iniquity shall<br>be scattered. |
| (68:10) Thou wilt win thy kingdom of all eternity,<br>Thy dominion of all generations. | (Ps. 145:13) Thy kingdom is a<br>kingdom of all eternity,<br>And Thy dominion endureth<br>through all generations. |

The preceding parallels constitute only a small portion of those existing. They are sufficient, however, to convey an impression of the "Canaanite common denominator shared by the greatest of the classics and by the latest ancient literature to be recovered from the earth."[7]

It is somewhat surprising to find that the great bulk of these parallels occur in the later books of the Old Testament, especially "Isaiah (late portions), Ezekiel, Daniel, Job, certain Psalms and passages in Proverbs,"[8] whereas the Ugaritic texts come from a period antedating the Hebrew conquest of Canaan. Two chief reasons which have been proposed in explanation are: first, exilic and postexilic writers no longer felt any necessity for fearing the encroachments of Canaanite mythology;[9] second, a renaissance of Phoenician literature, trade, and wealth between eight hundred and five hundred B. C. probably exposed the Jews to a wave of neo-Canaanite influence.[10] Gordon, however, holds that since Ugaritic parallels appear also in the few old poems of the Old Testament (e. g. The Song of Deborah in

Judges 5; Jacob's blessings in Genesis 27; David's curse in II Samuel 1), the key to their appearance is to be associated with literary form (poetry) rather than the date of the writings. He explains that these parallels "are simply characteristic of the poetry and by accident most of the Old Testament poems are in the later books."[11] He later concludes, "The Old Testament parallels are due rather to the basic Canaanite heritage of the Hebrews than to later accretion."[12]

As one might expect, the fascination of this new field of research has induced some scholars to announce "discoveries" which are either entirely without basis or which are unwarranted in view of the present understanding of the texts. Among these "pseudo-discoveries" are references to Adam and Eve, Terah and Abraham, certain of the tribes of Israel, the sojourn in Kadesh-barnea (Negebite Hypothesis), and others. Concerning these claims, Albright says that they "are either entirely baseless, or are exceedingly rash, to put the case mildly."[13] He continues: "The real importance of these discoveries is so great that we cannot allow wild guesses and hasty conclusions to dazzle us. A new day has dawned for the study of ancient Hebrew language and literature. Surely that is enough."[14]

## *III. OLD TESTAMENT EXEGESIS*

Due to the close philogical and dialectic similiarities to Biblical Hebrew, the literature of Ugarit is destined to be of inestimable value in clearing up certain textual and lexical obscurities in the Old Testament. Furthermore, since these new documents recover for the first time contemporary evidence concerning the cultural pattern of the land into which the several tribes of Israel came and were nurtured, they place the Biblical exegete *en rapport* with the cultural milieu that gave rise to the passages he is seeking to interpret. In demonstration of such values, the following illustrations variously illuminate certain "shadowy" spots in Old Testament interpretation by focusing upon them the light from Ugarit's cultural environment. The very nature

of this study precludes the possibility of treating more than a few representative passages, though the entire subject is pregnant with possibilities of volumes destined for future birth.

*Elijah's Mockery of the Prophets of Baal.* Every serious student of the Old Testament is familiar with the story of Elijah's contest with the prophets of Baal on Mount Carmel, and has paused to smile or to wonder at the sharpness of the taunt with which he mocked them. Few have realized, however, that instead of being a clever but unfounded witticism, Elijah's shaft of sarcasm was aimed at a regular element of their religious belief and ritual practice. Proper understanding of the caustic remarks of the Prophet can come only through consideration of the elements in the religious background of his opponents that gave rise to his derisive gibe. This background of Baalism has recently been illuminated by the first-hand information of the ritual poems of Ras Shamra.

Baal, the great storm-god, was the central figure of the North Canaanite pantheon. He represented the rainy season, and is called "Rider of the Clouds." When he "opened the sluices of the clouds and gave forth his sacred voice," rain and thunder emerged. A stele from Ras Shamra pictures him with a mace in his uplifted right hand and a multi-pronged spear in his left, doubtless representing the hurling of a thunderbolt and the flash of lightning.[15] He accordingly represented life and fertility, and, to the Canaanites, his various activities were reflected in the cycle of the seasons. In Syria and Palestine there are but two main seasons: the rainy fertile winter and the dry sterile summer. The termination of the spring rains signified the struggle and death of Baal at the hands of his arch-enemy Mot, who was the personification of drought and death, and who represented the hot, dry season. Return of the autumn rains indicated the defeat of Mot and the resurrection of Baal.[16]

There are two episodes in the great Baal cycle that are of special significance at this point. One, called by Virol-

leaud *"Anat et la génisse,"*[17] pictures the votaries of Baal anxiously awaiting his return to the earth. They explain his continued absence from his temple by observing that he has gone hunting and has somehow failed to return (76:IV:1-9):

Baal is not in his house;
The god Had (ad) is not in the midst of his palace!
(Then the servitors of Baal cry in chorus)
Baal is not in his house;
The god Had (ad) is not in the midst of his palace!
Behold, he took his bow in his hand,
His cross-bow in his right hand,
And lo, he is now turning his face
Toward the bank of Lake Samach which abounds in wild oxen![18]

The other episode, *"Le chasses de Baal,"*[19] tells how Baal hunted and fought with some ferocious monsters possessing horns like oxen, humps like bulls, and superhuman powers. The outcome of this titanic struggle was the defeat and death of Baal. During his ensuing prolonged absence from the earth "the king ceased to give judgement, women ceased to draw water from the spring, the well of the temple ceased to yield water, and the sound of work ceased in the workshop."[20] These two incidents, as well as others in the Baal epic, make it abundantly clear that the Canaanites explained the presence of drought by the absence of the rain-god Baal, and this absence was at times a "going aside," or "a journey," for the purpose of hunting.

The foregoing scenes vividly recall the setting for the contest on Mount Carmel (I Kings 18). There was a prolonged drought in the land. The springs and brooks had ceased flowing, and even King Ahab and his servant were out searching for water. These conditions meant only one thing to the votaries of Baal—the rain-god was away, perhaps on a hunting trip. Then Elijah, the prophet of Jehovah, confronted the prophets of Baal with an open challenge, and soon all Israel was assembled on Carmel. From morning till noon the prophets of Baal pled for a demonstration

of his presence, but there was no voice nor answer. Elijah then mocked his antagonists: "Cry aloud; for he is a god: either he is musing, or *he is gone aside, or he is on a journey,* or peradventure he sleepeth and must be awakened."[21] In the light of the Ras Shamra texts, these taunting words are seen to be deliberately aimed at a regular element of the "heathen" belief. In other words, Elijah was alluding to the old mythological concept of the Baal cult that the absence of the god was explained by the excuse that he was away on a journey or hunting trip. This perspective shifts the point of emphasis from the sarcastic witticism of a gloating Elijah to the pre-eminent superiority of an ever-present Yahweh over an often-absent Baal, which is, indeed, quite in harmony with the purpose of the demonstration. Yahweh's triumph stands out clearly in His answering fire, and is further accentuated by His gift of the *rain,* which is a direct repudiation of the rain-god Baal. It was Yahweh who was able to supply all needs, and "there were not any among the vanities of the nations that could cause rain."[22]

*Dan'el.* There are three references in the book of Ezekiel to an ancient hero named "Daniel." In 14:14, 20, Daniel is listed in company with Noah and Job as an early example of a righteous man; in 28:3 he is cited to the prince of Tyre as an outstanding embodiment of ancient wisdom. It has naturally been assumed that these allusions are to the famous Biblical "hero of the lion's den," in spite of the fact that the two names are spelled differently in Hebrew. Indications that this assumption is wrong now come from Ras Shamra in the form of an ancient Phoenician legend called by the editor, Virolleaud, *La Légende phénicienne de Danel.* In this North Canaanite epic poem the name of the hero corresponds exactly to that of the Daniel to whom Ezekiel refers.[23] Furthermore, he is notable for the righteousness of his deeds, being obedient to the Biblical injunction to see that justice is given to the widow and the orphan (2 Aqht: V: 7-8):

> He judges the case of the widow,
> Adjudicates the cause of the fatherless.[24]

In this new light, a reconsideration of the three verses in Ezekiel is in order.

In the larger passage (Ezekiel 14:12-20) in which the first two verses (14:14, 20) occur, the prophet announces the doctrine that when the sin of a land brings its inevitable retribution, the righteousness of a particular individual is valid for himself alone, and is not efficacious for even the closest of kin. By way of illustration, he keeps reiterating (cf. verses 14, 16, 18, 20) that even the righteousness of Noah, Daniel, or Job would be insufficient to deliver either a son or a daughter under such circumstances. "There can be no doubt that in naming these men, Ezekiel is citing three classical saints of yore."[25] The placing of Biblical Daniel, at best a younger contemporary of Ezekiel, in company with men of the established antiquity of Noah and Job would clearly be an anachronism. Furthermore, de Vaux[26] suggests that Ezekiel here groups this Daniel with Noah and Job as examples of great virtue outside of Israel. Obviously the Daniel to whom Ezekiel refers "is like Noah and Job, a saint of hoary antiquity, and consequently belongs to mankind as a whole."[27]

The third verse under consideration (28:3) mocks the haughty and arrogant prince of Tyre with the boast, "Behold thou art wiser than Daniel." It is hardly conceivable that Ezekiel spoke in such pre-eminent terms of a younger contemporary. Moreover, for this reference to have been intelligible to the prince of Tyre, the allusion must have been to a Daniel with whom the Phoenicians were familiar. Though the Phoenician prince would scarcely have been acquainted with the exploits of the Daniel of Biblical fame, a reference to the hero of early Phoenician legend would be eminently appropriate in the passage, especially in view of the close association of Tyre and Ugarit geographically, and in political and cultural relationships.[28] In the light of the foregoing evidence "one can hardly doubt that the Dan'el referred to in Ezekiel is the same as the Dan'el of the text from Ras Shamrah."[29]

This discovery has an important bearing on Torrey's theory concerning the relationship existing between the dates of the Biblical books of Ezekiel and Daniel. He argues that the pre-eminence which Ezekiel ascribes to Daniel proves that a period elapsed between the publication of the latter book and the composition of the former. This reasonable argument is destroyed, however, by the discovery of this earlier Daniel.[30]

*Leviathan.* One of the most pervasive of ancient oriental myths was that of a cosmogonic struggle between a deity and a dragon. Though the Hebrew creation story in the first chapter of Genesis contains no trace of this myth, there are allusions here and there in the Old Testament to a combat between Yahweh and a dragon.

Psalm 104:26: " . . . There is leviathan, whom thou hast formed to play therein."

Job 26:13: " . . . His hand hath pierced the swift serpent."

Psalm 89:10: "Thou has broken Rahab in pieces, as one that is slain . . . ."

Isaiah 27:1: "In that day Jehovah with his hard and great and strong sword will punish leviathan the swift serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea."

Though the above passages allude to a struggle, it is to be remembered that Yahweh created the dragon, and will punish and destroy him in the Day of Yahweh. These allusions give evidence that the authors and readers of these passages were familiar with the ancient creation myths, whether they occupied any place in Hebrew cosmogony or not.

The monster, Leviathan, figured prominently in Canaanite mythology, and the following passages from Ugaritic not only furnish the source of the Biblical references, but by their remarkable similarity to the Scriptural passages, greatly facilitate the understanding of them.

67:1:1-3:

When thou dost mite Lotan, the swift[31] serpent,
Dost destroy the winding serpent,
*Shlt*[32] of the seven heads.

'nt:IV:35-39:

> Verily I have destroyed Yam, the beloved of
> El. Truly, I have destroyed the great rivers of El.
> Truly I muzzle Tannin; I muzzle him.
> I have destroyed the writhing serpent,
> Shalyat of the seven heads.[33]

Lotan, of the Ugaritic texts, "is clearly the Leviathan of the Old Testament; in fact the Hebrew name may be read 'Lotan' by using different vowels with the same consonants."[34] Comparison of the above Ugaritic text AB:I:1-3 with Isaiah 27:1 reveals the remarkable fact that this monster is described with exactly the same adjectives in both passages, namely, "swift," and "crooked."[35] Furthermore, these Ugaritic texts give a more precise idea of this sea-monster. "The early commentators were at a loss to explain the nature of the beast; they compared it in turn with a crocodile, a whale, a large fish, or a dragon."[36] The Ugaritic texts, however, reveal that it was a serpent. Also, from Psalm 74:14 it was known that Leviathan had several heads, but not until the discovery of the Ugaritic texts was the number known to be seven.

*Prohibition Against Boiling a Kid in its Mother's milk.* The strange prohibition against boiling a kid in its mother's milk is three times repeated in the Pentateuch (Exodus 23:10; 34:26; Deuteronomy 14:21): "Thou shalt not boil a kid in its mother's milk." This obscure passage has been both the delight and the dismay of commentators in whom erudition has often been at the mercy of imagination.

The suggestion that this injunction had its origin in humanitarian views resembling those of today deserves little more than passing notice. Such notions are extremely unlikely among a people who regarded blood sacrifice as a divinely ordained ritual. "Indeed nowhere in the Mediterranean world is there more than a trace of anything approaching modern feeling in this respect."[37]

Very little better is the explanation which Frazer and other anthropologists give based on primitive tribal belief in sympathetic magic. An examination of the milk taboos

of various tribes reveals the belief that the boiling of milk injures the animal from which it is taken, and thus endangers an important source of the food supply. Frazer's view is very weak, for all the customs and beliefs collected by him refer merely to the boiling of milk as such and never is a kid specified.[38] As far as is known there was no religious hindrance among the Hebrews to the boiling of milk alone.

Clearly conjectural is W. R. Smith's explanation that "since many primitive peoples regard milk as a kind of equivalent for blood, to eat a kid in his mother's milk might be taken as an equivalent to eating with blood."[39]

As long as the time of Maimonides[40] (1100 A. D.) it was suggested that the boiling of a kid as prohibited in the Bible was an idolatrous rite of Israel's neighbors. Though this view is the most plausible one, and has been adopted by the majority of modern critical commentators, it has been handicapped by the absence of direct evidence that any such rite ever existed. McNeile, in his comment on the problem, quotes Driver—"The prohibition may have been aimed against the practice of using milk thus prepared as a charm for rendering fields and orchards more productive"—and then cautiously concludes that "all that can be considered probable is that the command is directed against some heathen practice which is at present obscure."[41] As expected, however, some have been much more venturesome, and have gone far afield in search of traces of this ritual.

In 1924, Max Radin sought to establish a connection between this rite and an Orphic ritual in which the neophyte identifies himself with Dionysus, the "Kid," by the act of immersing a kid in milk, accompanied by the utterance, "A kid, I fell into the milk."[42] Accordingly, he seeks to explain the Biblical prohibitions as pious interpolations of the post-exilic Jews, directed at the practices and beliefs of the Orphic-Dionysiac mysteries wherein the chief article of faith was the belief in a personal immortality. Albright thinks it far more natural to regard the prohibitions as

aimed at the cult-practices of the Philistines, "who presumably shared the cult of Dionysus, in its pre-Hellenic form, with their fellow-Aegeans, the Cretans."[43] He further cites two Delian inscriptions which prohibit the sacrifice of goat, as evidence that the kid was peculiarly secred to Dionysus and related gods of fertility in the Mediterranean basin.[44]

The need for propounding conjectural hypotheses and assuming late pious interpolations in explanation of the Biblical prohibition against boiling a kid in milk has been alleviated by the remarkable literacy evidences from Ras Shamra. Direct evidence bearing on this enigmatic practice has at last come to light, opening a new field of investigation with reference to the problem of its origin. In the midst of a ritual poem (*La naissance des dieux gracieux et beaux*) dealing with the inducement of fertility the following rite is enjoyed as the chief feature of a sacrifice for the fields (line 14):

Cook a kid in milk.[45]

This ritual custom here appears in its true setting as a regular rite of the pre-Mosaic Canaanites,[46] making it practically certain that the similar Biblical injunction against it is a repudiation of the heathen abominations of the land into which the Hebrews came, rather than a post-exilic interpolation directed at the doctrine of immortality.

*The Jewels of Zion's Proud Daughters.* Isaiah 3:18-23 records a list of the various articles of jewelry and finery with which the proud and wanton daughters of Zion adorned themselves. Among the ornaments in this imposing list is one class which the author has termed *Sbsm.* Both the King James and American Revised Versions translate this as "cauls," with "networks" in the margin. Archaeological and literacy discoveries from Ras Shamra indicate this to be a mistranslation resulting from lack of information concerning the jewelry styles that were in vogue among the Jewish belles of that era.

Among the many articles of gold recovered from Ras Shamra are three special types of pendants—sun disks, moon

crescents, and representations of the fertility-goddess "astarte." Correspondingly, the Ras Shamra texts mention three kinds of gold pendants by the names "Astartes," "suns," and "moons."[47] The word used for sun-pendant is *Sps* (shapash). Shapash was the sun-goddess of the early Phoenician pantheon, for she is described as *nrt. ilm*, "the luminary of the gods."[48] Consequently, the sun-pendants of actual recovery represent the *Sps* of the texts, which in turn must be identified with the similiar Hebrew word *sbs*, mentioned in Isaiah 3:18.[49] This is increasingly evident since the following word in the Hebrew text means "crescents" (the King James Version has "round tries like the moon."). Thus these pendants are not only mentioned in the texts from Ras Shamra, but the ornaments themselves have been found that Yahweh promised to take away from the proud daughters of Zion. In the light of this evidence Jack translates Isaiah 3:18: "In that day Yahweh will take away the beauty of their bangles, and their sun and moon ornaments."[50]

*The Healing of Hezekiah.* When Hezekiah, King of Judah, was sick unto death with a boil, he was visited by Isaiah the Prophet, who promptly pronounced his case hopeless. Hezekiah's ensuing tearful prayer to be spared was answered by Yahweh, and the Prophet found it necessary to reverse his diagnosis. Accordingly, he prescribed that a fig-cake poultice (Hebrew *dblt*)[51] should be laid upon the boil, and a speedy recovery resulted. The average Bible reader sees this famous remedy as an arbitrary and mysterious innovation in the history of medical practice, whereas, in reality, the Prophet made use of an old-fashioned treatment, known hundreds of years previously to the veterinarians of Ugarit.

Among the tablets recovered from Ugarit there is one consisting of a manual on the treatment of horse ailments. Many remedies are listed, usually consisting of mixtures of such fruit and herb ingredients as figs, raisins, mustard, and liquorice. The particular interest of this treatise, however, centers in one of its favorite remedies, the *dblt*, or pressed

fig cake.[52] This remedy is identical in every respect with the treatment which Isaiah prescribed for Hezekiah's boil. Even the spelling is the same (Hebrew *dblt;* Ugaritic *dblt*).[53] This parallel shows that the medicinal use of figs by Isaiah was not novel and arbitrary on his part, but was based on a practice centuries old, known and used by the veterinary surgeons of Ugarit in the fifteenth and fourteenth centuries B. C.[54]

In the same hippiatric treatise are several technical words corresponding exactly to like expressions in the Old Testament. These technical parallels establish a very striking similarity between the medical knowledge of the early Phoenicians or Canaanites and that of the period of the Kingdoms of Israel and Judah.[5]

*The Temple Foundry.* Zechariah 11:13 reads, "And Jehovah said unto me, Cast it unto the potter, the goodly price that I was prized at by them. And I took the thirty pieces of silver, and cast them unto the potter, in the house of Jehovah." This passage implies that "the potter" was an official occupant of the Temple. Consequently, exegetes, ancient and modern, have very reasonably asked what a potter has to do with the Temple, and why money should be cast to him. The general conclusion has been that "potter" is impossible here, and that its Masoretic equivalent *yōtsêr* is the result of an error. Since money given to the Sanctuary was naturally put in the treasury, and since the Syriac version reads *'ōtsär,* "treasury," instead of *yōtsêr,* "potter," this emendation has appealed to many lexicographers and commentators alike. Among the former may be listed Gesenius, Brown, Driver, and Briggs, and Siegfried and Stade. Furthermore, as Torrey[56] points out, this rendering is the one given in the recent translations of the Old Testament: Kautzsch's *Schriften des A. T.,* the *American Translation of the O. T.,* Moffatt's Bible, the Translation of the Jewish Publication Society, and is put in the margin of the English Revised Version. "In short, the reading *yōtsêr* in Zech. 11:13 has been definitely abandoned, and *'ōtsär* substituted for it, by the consensus of Biblical scholarship."[57]

However, in Professor Torrey's view, the Masoretic *yōtsêr* is correct, but neither "potter" nor "treasury" is the correct translation. He argues rather that *yōtsêr means* "founder" or "moulder," a Temple official whose function was to melt down and cast into standard forms the precious metals of every description and shape that were brought into the Temple as votive offerings. He was summoned to his position the testimony of Jewish tradition, in which, he claims, the true meaning of the term was preserved: Aquila renders "moulder"; Symmachus and the Septuagint have "foundry"; Jerome has *statuarius;* and the author of the Targum gives evidence of having had before him a word designating "a minor official of the temple." In other words, the Masoretic word, *yōtsêr,* is also the word which lay before the Targumist, the Septuagint, Aquila, Symmachus, and Jerome. Professor Torrey concludes: ". . . no particle of existing evidence indicates that the reading *'ōtsär,* now universally adopted in Zech. 11:13, was ever recognized in Palestine. The Massoretic reading, *yōtsêr,* is correct, and the Hebrew lexicons must be revised to include the new meaning of the term."[58]

There is support for Professor Torrey's view, of which perhaps he knew not, in the records and discoveries of Ras Shamra. It now appears that the Temple at Ras Shamra contained just such a foundry for the "casting" or "moulding" of votive offerings as Professor Torrey has supposed for the Temple at Jerusalem. Eissfeldt[59] has pointed out that the discovery, within the Temple buildings, of earthen jars containing rings, pendants, bracelets, and many other articles of silver, gold, and bronze, many of which are cut, folded, or rolled into compact form, makes it obvious that they were intended for melting down. Furthermore, Gaster[60] has called attention to a list of Temple officials from which it is learned that the sanctuary maintained a regular staff of smelters and smiths. This evidence constitutes a historical precedent for the view that a "foundry" and a "founder" or "moulder" were also attached to the Temple in Jerusalem.

The etymological evidence is quite as convincing as the historical and the traditional. The verb *yätsar* means "to form or fashion." In its participial form it means "one who forms or fashions something." When this "forming" is with clay a "potter" is meant, but when it is with metal a "founder or moulder" is designated. This meaning of the participle attests for the verb the meaning "fashion in a mould." The Hebrew lexicons are defective at this point, and should be revised to include this significant meaning.

Zechariah 11:13b should therefore be revised, and might well be read: "And I took the thirty pieces of silver, and cast them to the 'founder,' in the house of Jehovah."

This literature from Ugarit has repeatedly illuminated textual, lexical, and cultural obscurities in the Old Testament by focusing upon them the light of philological and cultural correspondences. In thus supplying the criteria of interpretation, the records of Ras Shamra unquestionably constitute one of the most valuable archaeological discoveries ever made for the field of Old Testament exegesis.

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# Book Reviews

**Building Better Churches.** By G. S. Dobbins. Broadman Press, Nashville, Tennessee. 1947. 450 pages. $3.75.

There are a few books which all pastors and other church leaders should keep close at hand for reference. One of these books is BUILDING BETTER CHURCHES. Church leaders will use this book continuously for guiding principles in organizing churches for Christian service in all the areas of life and in maintaining spiritual vigor and right objectives among the several co-operating groups within the church and the membership at large.

Pastors will use this book for exactly the same purpose, but to them it will render even a greater service. It is literally a store of knowledge concerning the development and the service of the church. In my opinion it is one of the best presentations ever written in brief form of the development of the authoritarian church in its various forms and also of the steady and persistent ideal of the free and autonomous churches in a free state. The abiding principles which must adhere in our New Testament Churches, which principles are corollaries of the inalienable rights and innate competency of individuals in spiritual matters, are presented so clearly and fairly that unprejudiced minds accept them as axioms of Christian faith.

The book is true to the doctrines of our faith, but it unfailingly plants these doctrines in soils of service. It offers a program of ministry—vital ministry in an ever-changing world to enable churches to fulfill their mission upon the earth. It states and defends the Baptist ideas of the church, the ordinances, and the ministry. It carries consistently an urge to pass on from dogmas to deeds; and does it in a way not to minimize faith in the unchanging truths of Christianity, as we understand and interpret them, but to magnify the fact that "faith without works is dead."

The author is quite alive to the present-day challenges which our world makes to Christians. He is quite sure

that the church is at home in this new evironment and is fully endowed with spiritual power and truth to cope with all the problems of life. He is quite convincing in declaring that the church is at home in this new environment and is fully endowed with spiritual power and truth to cope with all the problems of life. He is quite convincing in declaring that the church must turn back to first-century Christianity for its message and competency if it is to fit effectively into the pattern of modern life.

It is his conviction that the unchanging Gospel, which is God's only power unto salvation, may be preached by all modern methods of communicating truths without losing any of its power. It is the message and not the method which is of supreme importance.

When one reads this book he will discover that it is the summary of the achievements of a life time by a man who has given his life in diligent study both in libraries and laboratories to learn the history, the mission, and the message of the church; and to work out effectve plans, methods, and programs for its ministry in the world. One wonders if a better book of its kind will ever be written.

Ellis A. Fuller.

**Committed Unto Us.** By Willis Lamott. The Friendship Press, New York. 247 pages. Price, cloth $1.50; paper, $1.25.

Do not let the somewhat insipid title, nor the lack of the author's name being familiar deceive you. This is a great book. It is the best overall picture and narrative of modern missions I have ever seen. It warmed my heart and challenged me indescribably. Dr. Lamott has been director of the Department of Missionary Education in the Board of Christian Education of the Presbyterian Church in the U. S. A. since 1938. Before that he was a missionary in Japan for nineteen years. The book was written upon request for the Missionary Education Movement and its several participating denominations. It is a grand "command performance!" Every teacher of mission classes in the Southern Baptist Convention should read it. It

would be appropriate, I think, to add it to our own list of study books as a sort of post graduate text. The latest facts about religious conditions on every continent and in almost every country, including Spain, Germany, Holland, Russia, India, China and England are presented and interpreted masterfully. The new methods are revised and the basic Christian faith and enthusiasm are faithfully exalted.

I am strengthened to know that such a man as Lamott, with such breadth of vision and information can present so warm a challenge. Our generation may have hope so long as such remain among us.

There are facts and illustrations enough to give point to many a person. Preacher, get this book and see that your people get the full benefit of it.

S. L. Stealey.

**Journey Through the Bible.** Walter D. Ferguson. Harper and Brothers, New York, 1947. 364 pages. $3.50.

When the reviewer, knowing nothing of the author, opened this book to begin reading, he remarked to his wife after a few pages were turned, "This book must be by a layman." Upon examining the fly-leaf the immediate impression was authenticated, for the author is Professor of English at Temple University. The freshness of his approach indicated a writer untrammeled by a profitless perusal of pious platitudes and undaunted by the fruitless fragmentariness of critical analysis. "What the better Bible story books do for the young reader, this fascinating new book will do for the average mature reader." The ancient stories of the Scriptures are retold with a dramatic touch and picturesqueness that is without parallel. This is the book for which the Twentieth Century has been waiting to translate the immortal story of the Bible into everyday life.

The fascinating originality of Walter Ferguson is best illustrated by his topical headings. Amos is referred to as "A Skeleton at the Feast," the treatment of Hosea as "The Baker Takes a Wife." "The Misty Mid-Region of Weir" is the Interbiblical Period. The Life of Jesus is

handled with charm and winsomeness, and the letters of Paul with sympathetic understanding. Striking is the author's summary of the theme of the Bible: "The good God, who made the world, revealed himself first to his chosen nation through prophets, but finally manifested his nature best of all in Jesus Christ, who came to save all people from their sins and is coming again." His concluding words condemn us: "It (the Bible) is the standard of comparison, and it measures us. If we find it dull and unsatisfactory, our taste is jaded or perverted."

Clyde T. Francisco.

**The Living Bible.** By William Clayton Bower. Harper and Brothers, New York, 1946. 229 pages. $1.50.

The thesis of this book is that "the Bible was at the point of its origin The Living Word because it was **functionally** related to the dynamic experience of the religious communities out of which it grew, and that it will again become The Living Word only as it is brought into **functional** relation to the experience of the contemporary religious community."

Chapters I-IV point out the relation of the past to the present as the **locus** of reality in which all religious experience must take place. The Bible is viewed as the living inheritance of the struggles and achievements of the continuing religious community and, as such, enables us to see our own current religious experience as the "growing point" of a significant historical process.

Chapters V-IX give an insight into the origin and nature of the various portions of the literature of the Old and New Testaments by regarding them as precipitates of the developing Hebrew and Christian communities in interaction with their changing cultural environments. Tracing the origin of this literature to its source in a vital and expanding social experience does not mean for the author the elimination of God from the process. Rather, "it is the Word of God speaking through the experience of living human beings face to face with the realities of a world in which the deepest re-

ligious conviction has consistently affirmed that the central and activating principle is the Living God."

Chapters X-XIV, on the basis of the aforementioned relation of the Scriptures to the continuing religious community, seek to formulate the basic principles and procedures necessary for the vital utilization of the Bible in modern religious experience. Each of the five chapters is an elaboration of one of the following principles: (1) Starting With People Where They Are; (2) The Principle of Reverse Order; (3) The Principle of Relevancy;(4) The Principle of Historical Perspective; and (5) Recovering the Religious Values of the Bible.

A careful study of this volume will contribute to one's understanding of the origin and nature of the Bible, and should bring about a rethinking of the main emphases of one's preaching.

Wm. H. Morton

**Miracles.** By C. S. Lewis. The Macmillan Company. 220 pages.

C. S. Lewis, fellow of Magdalene College, Oxford, is unquestionably one of the most popular interpreters of truth of this day. He has written about one dozen books, every one of which is interesting and helpful and rather unusual. He is not an inventor of new truth, but he is certainly original in his method of presenting truths which are commonly known and accepted. For example, THE SCREWTAPE LETTERS, is a unique presentation of truths which are common in human experience.

MIRACLES, in all probability, will be adjudged the most profound book that he has written. He has a subject of unusual interest to all people. His approach to the subject is entirely philosophic, but one that is characterized by grace, ease, and simplicity. He stands naturalism and supernaturalism side by side, not as hostile foes but as friends. His readers are constrained to accept both naturalism and supernaturalism, and are led to feel that it is perfectly natural for the supernatural to invade the realm of the natural. In a masterful way, he refutes the objections

to miracles, and with convincing logic he shows that they are necessary. One quotation is enough to indicate his own faith in miracles. He says, "All the essentials of Hinduism, I think, remain unimpaired if you subtract the miraculous, and the same is almost true of Mohammedism, but you cannot do that with Christianity. It is precisely the story of a great miracle."

Ellis A. Fuller.

**The Heart of the Yale Lectures.** By Batsell Barrett Baxter. Macmillan Co., $2.50.

The Lyman Beecher Lectureship on Preaching was established at Yale University in 1871. From the beginning the lectures have been of a high order, only ministers of eminent ability having been invited to the platform. The first three series were delivered by Henry Ward Beecher, the son of the man for whom the lectureship was named, who set the pace for all who were to come after him. Up to the present time sixty-six volumes of the "Yale Lectures" have been published.

In this volume Dr. Baxter has undertaken to make available to the public the heart of this great library of homiletical literature. And he has done an excellent job, although another writer might go through the same material and produce another volume of equal merit containing other values found there. Dr. Baxter divided his work into three divisions: The Preacher, the Sermon, and the Congregation. From the many lectures he has selected quotations from the authors who have said the best on various aspects of these subjects, and woven them into an excellent presentation. The result is that one would with difficulty find elsewhere a better discussion of preaching ideals.

This book ought to receive a wide reading.

J. B. Weatherspoon.

**On The Meaning of Christ.** By John Knox. Charles Scribner's Sons, New York, 1947. 117 pages. $2.50.

This book contains, in a form slightly altered and enlarged, the lectures Dr. Knox gave at Harvard University in April and early May of 1947 on the William Belden Noble Foundation. Closely related yet independent of his two other books in this series, **The Man Christ Jesus** and **Christ The Lord**, this volume raises the question, "How important is Jesus Christ for us and what is the nature and ground of that importance?"

In the beginning Dr. Knox says that the meaning of Jesus Christ is the ground for our unity and also the occasion of our confusion and division. In considering what is meant by the word "Christ," the author concludes that the word designates a person, an event and community. Of these three categories he states that the event "has a certain primacy and that it is, on the whole, the most appropriate and useful category for the understanding of the revelation, involving also, as it does, the other two" (p. 42). He describes the event as not a single happening but a combination of "inseparable and mutually interdependent elements" (p. 43).

The author believes that in viewing the revelation of God to the Christian community as an event as a whole, certain practical consequences come as: relieving us from excessive preoccupation with the insoluble and divisive problem of the "nature" of Jesus; freeing us from immoderate anxiety about the "historicity" of the Gospels; and placing the miracles of the New Testament in a true perspective.

This book is not only a fresh approach to the meaning of Christ for Christian faith but it also seeks to move toward an ecumenical doctrine of Christ. No student or pastor should pass up the opportunity to read **On The Meaning of Christ.**

Taylor C. Smith.

**The Christian Hope of Immortality.** By A. E. Taylor. Macmillan Co., New York, 1947. 112 pages. $2.00.

The reader will take up this book in a spirit of expectation. First, because the subject is one of universal interest. And then the name of the author is enough to give assurance that the reading will not be in vain. For the late Professor of Moral Philosophy in Edinburgh University was truly a great Christian philosopher. He was not only the author of the most valuable book on Plato in the English language, but his Gifford Lectures, **The Faith of a Moralist,** is one of the intellectual monuments of our generation. One would expect him to ground his hope in the majesty of the moral law of God, but he also goes on to the revelation of God in Jesus Christ. This makes the discussion an unique treatment of the relation between philosophy and theology.

Beginning with a distinction between "the hope of immortality" and the wider subject of the "prospect of survival after death," the author throws away all restraint and writes with no claim to speak for any church, sect, or party, but "to be sincerely expressing his own mind according to his lights."

The argument centers around the ideas of God and personality. However, the character of God, not the inherent nature of the soul as in Platonic philosophy, is the ultimate ground of hope. "Personality, thinking and reasonable selfhood," he declares, "must be no less irreducible to mere selfhood than selfhood is irreducible to thinghood."(p. 39). But the author fails to relate human personality to God. Man as a responsible being before God is not the central content of his idea of personality. The weak and beggarly elements of idealism still hold him in bondage.

Conservative Calvinists will often find the grand old Scotchman a severe critic on such subjects as "the perseverance of the saints" and "the torments of eternal hell." On the other hand, Protestant liberals will not be comfortable when he charges that those who "whittle away either the divinity or humanity" of Christ "surrender the very ground of all our hope."

All that goes with profitable reading is in this little volume. Even a touch of wit is found here and there. At one place he speaks of "the medieval friar who told his audience that there will be three great surprises in Heaven: the surprise of finding there so many whom we had never expected, the surprise of not finding so many whom we expected, and, most wonderful of all, the surprise of being there ourselves." But few will be surprised to see A. E. Taylor.

This book and the companion volume on **Does God Exist?** are among the best to put into the hands of the serious student of Christianity that we have seen.

Dale Moody.

**An Encyclopedia of Religion.** Edited by Vergilius Ferm. The Philosophical Library, New York, 1945. 884 pages. $10.00.

Have you run across the term "bodhisattva" in your reading and wondered about its exact meaning? Have you tried in vain to recall just what "Jansenism" was? Are you in need of a list of the ecumenical council, or do you wish a brief account of the Jewish religious festivals? Would you like a summary of the life and teachings of Pelagius? Are you planning to make a reference to the strength of the Presbyterian church in America which you should check for accuracy? Each of these needs and hundreds of others which may arise in the pastor's study can be readily satisfied by use of this compendious encyclopedia of religious, ethical, and philosophical information.

The general fields covered are Biblical studies, church history, theology and philosophy, denominations (especially those in America), and world religions, including Hinduism, Buddhism, Islam, Judaism, and many smaller sects and isms. The articles are written by recognized authorities in the various fields, some two hundred different contributors being represented. Initials at the end of each article enable the reader to identify the author and thus check his point-of-view. Numerous cross-references greatly increase the amount of related material available on any subject.

In a work so comprehensive there will inevitably be some slight faults. One is surprised to find "millennial" repeatedly misspelled (pp. 6, 492) and to learn that the Moravians sent John Wesley as a missionary to the Indians of Georgia (p. 496). One is not particularly surprised, but may be annoyed, to find the Catholic theory of succession of popes from Peter carefully set forth by a convinced and able exponent, while Baptist claims for historical continuity prior to 1644 are dismissed as "Baptist mythology." Certainly it is unworthy of a scholarly treatise to refer to the southern region of the United States contemptuously as "the Bible Belt" (p. 55). This is only one instance of a lack of objectivity displayed by some of the contributors.

While these unfortunate features are regrettable, yet they may be considered minor defects in a work so massive. In the main, the information is accurate. It is presented in the most readily usable form. There is no other reference work of recent date which covers this field. The book merits a place at the elbow of the pastor and the student of religion.

H. C. Goerner.

**Christian Education Through the Church.** By Frank M. McKibben. New York-Nashville: Abingdon-Cokesbury Press. 160 pages. Price: $.75.

Professor McKibben has rendered long and valuable service in the field of Christian education, and this new book is among his best. He seeks to present "something of a philosophy of religious education as it relates to the local church and to provide an over-view of the program of religious education as it is worked out on the basis of this philosophy." He points out that a weakness of Protestant religious education has been its lack of a philosophy or basic point of view, resulting in fragmentary teaching and learning as carried on in the typical local church. We have now reached the place where the Sunday school and other educational agencies are no longer thought of as "auxiliaries" of a church, but the church itself, functioning as an educational enterprise.

The special value of this book lies in the fact that it assumes a church at work carrying on an adequate program of Christian education. A clear view of the life and work of a local church as a whole is first given. Answer is then made to the question, "What is Christian education?" Conceiving the function of Christian education as "helping persons grow," procedures are indicated for organizing Christian education effectively. Not much attention is given to the "techniques of teaching," nor the "psychology of learning," but to the end results in the growing of a Christian fellowship, the bringing of others tnto the fellowship, the development of a worshipping congregation, the interpreting of religion in terms of life, the application of the New Testament to social issues, the imperative need for Christian nurture in the home, the crucial problem of developing Christian leaders, the present day demand that Christian education be protected on a larger community scale.

Dr. McKibben's book is intended for use in leadership training schools, and is one of the accredited texts in the International Council's list. It might well be placed in the hands of general superintendents and superintendents of departments in all our church schools.

G. S. D.

**The Protestant Pulpit.** By Andrew W. Blackwood. Abingdon-Cokesbury. Price: $2.75.

In the judgment of Dr. Blackwood the best approach to the study of preaching is through history and the best way to approve one's pulpit work is through the study of sermons. "The Protestant Pulpit" is a selection of thirty-nine sermons from great and representative preachers from the Reformation to the present day. For the student of the history of modern preaching it supplies a real need,—a handy reference in which he can get adequate examples of the preaching of the greater preachers as he studies their life and times. Dr. Blackwood supplies also in an appendix a work sheet by which the student is guided in a constructive study of the sermons.

This volume will not only serve Seminary classes, but will be a great help to pastors who are still taking their preaching ministry seriously enough to work toward an improvement of their skills. At the same time the messages and materials of these sermons constitute a worthwhile addition to the preacher's homiletical library. About half the sermons are by preachers who are still living and are chosen to represent all the leading Protestant communions, thus giving a good insight into the character of modern preaching. J. B. Weatherspoon.

**Meet Amos and Hosea.** By Rolland Emerson Wolfe. Harper and Brothers, New York, 1945. 180 pages. $2.00.

This a popular treatment of the message of these immortal prophets. The author, Assistant Professor of Old Testament Literature, Crane Theological School, Tufts College, had intended to publish the technical reasons for his conclusions before the present volume went to press, but was unable to do so. It is to be regretted that this was not possible, but the companion volume will be awaited with great interest. The present work consists of original translations and enlightening comments upon the occasion and significance of the various sections of the prophecies.

Contrary to general opinion the author claims, with good cause, that Amos did not deliver at Bethel all the passages found in his book, and he endeavors to show the various occasions of these prophetic addresses. The messages of hope do not belong, in his opinion, to the genuine oracles of Amos. The prophet's fearless denunciation of contemporary sins resulted in his probable martyrdom.

In his interpretation of Hosea, Wolfe is quite original. He proposes that Hosea also had no word of hope for Israel. All such prophecies in Hosea are seen as later additions due to their interruption of the context. Even the story of the reclaiming of Gomer in ch. 3 is an invention of a later period. Thus Hosea is the prophet of love, but not hope.

The average reader will find this book very valuable in an understanding of the modern application of Old Testa-

ment prophecy, and the experienced scholar will find much that will enrich his interpretations. The clarity and suggestiveness of the author's observations leave an indelible impression.

Clyde T. Fransisco.

**The Substance of Mental Health.** By George H. Preston, M. D. New York: Rinehart and Company, Inc. 146 pages. Price: $1.50.

A very great deal of attention is being given today to the subject of mental health. Books, plays, movies, magazine articles have taken mental health and its opposite as their names. "Many of us assume mental health to be our right," the author, a qualified medical doctor, asserts. "This book deals with what lies behind that right, how we come by it, and how we may pass it on." In a dozen brief chapters the author sets out the significant matters which constitute "the substance of mental health," and, incidentally, how mental health may be lost. "What tips the balance?" is a question which disturbs us all as we realize how thin is the line between the "balanced" and the "unbalanced." Dr. Preston traces personality upset and mental unbalance to its source in unwholesome family life and unhealthy child experiences. He points out that mental health is acquired through a process of learning—about obedience, about security, about people, about sex, about maturity—and that neuroses and psychoses are likewise "learned" through unfortunate experiences. "What is mental health?" Here is the doctor's answer: "Mental health consists of the ability to live: (1) within the limits imposed by bodily equipment; (2) with other human beings; (3) happily; (4) productively; (5) without being a nuisance." He gives little place to heredity as a factor in mental health or ill health. Of course he recognized heredity as a powerful factor in the makeup of the human constitution, but when some whispers to him concerning a problem child, "You know, of course, that this poor child's mother is in the asylum?" he replies, "I am sure that an obviously and recognizedly ill mother in a mental hospital is less damaging to children than a mother

with unadmitted pecularities who stays at home and infects her children with her warped attitudes, no matter how 'sane' she or her ancestry may be . . .The best heredity in the world, from the mental health standpoint, cannot guarantee immunity if essential parts of your personal equipment are damaged by accident or disease. The prevention of such accidents by means of better care for expectant mothers, by better obstetrics, by better public health measures, which reduce the number of small children exposed to serious childhood diseases, are all essential parts of a mental health program."

Those who desire a simple, concise, common-sense, scientific, yet easily understandable statement of "the substance of mental health" will find this book valuable and satisfying.

G. S. Dobbins.

**Pilgrim of the Absolute.** By Leon Bloy, translated by John Coleman and Harry Lorin Binsse. New York: Pantheon Books, 1947. 358 pages. $3.50.

Here and there in history have been men who did not always dance while the world fiddled. Leon Bloy was such a man. He was "a self-respecting writer who would not prostitute himself" (p. 25). For almost half a century this eccentric genius denounced the smug complacency of a contemporary culture that excluded God. A profound sense of the mystery and presence of God colored his life and writings. The place of the poor modern Christians, the meaning of history, love and sanctity and suffering are the themes of his thought.

It is altogether fitting that Raissa and Jacques Maritain should present these extracts from his life, letters, and desires. Let Jacques Maritain tell why: "In June, 1905, two children of twenty were going up the everlasting stairway that leads to the Sacre-Coeur. They bore within them that distress which is the only serious product of modern culture, together with a kind of active despair illumined only—they did not know why—by the inner assurance that the Truth for which they hungered, without which

it was almost impossible for them to accept life, would one day be shown them. A kind of esthetic morality sustained them feebly, to which—after they had tried some experiments with it, probably too beautiful to succeed—the idea of suicide seemed to offer the only outlet. . . They were going toward a strange beggar who, disdaining all philosophy, was shouting on rooftops the divine truth; and who, a totally obedient Catholic, condemned his times and those who have their consolation here below, with more freedom than all the revolutionaries of the world. . . Bloy seemed to us the very opposite of other men—who hide their serious deficiencies in the things of the spirit as well as so many invisible crimes under the carefully maintained daubing of the social virtues. Instead of being a whited sepulchre like the Pharisees of all times, he was a charred, blackened cathedral. The white part was inside, deep in the tabernacle."

Whether the reader be Protestant or Catholic, if he be sick of secular culture, he is sure to find a kindred spirit in this "pilgrim."

Dale Moody.

**Common Sense Living,** by Herbert W. Hansen. New York: Abingdon-Cokesbury, 1947. 151 pages. $1.50.

This book is a refreshing homiletical statement of some of the spiritual issues raised anew by modern psychologists. Such issues as heredity, habit-formation, instinctual desires, fear, the need for security, uses of anger, hatred and rage, mood swings, and frustration are set into the context of Christian ethics and Christian history. The author does a good job of avoiding technical jargon in most instances, but yields to the temptation in his discussion of the "subconscious" mind. He does well to refer to classical literature (with which he is well acquainted) rather than to people with whom he has counseled for his illustrative material. From a homiletical point of view, the book is especially rich for the wealth of illustrations. The author overworks the advice to his readers to exert their will power and

determination, and does not take into consideration that vast group of people within organized Christianity who are the victims of just that: the over-conscientious persons. They are perfectionists and live constantly in the clutch of anxiety, habit, fear, and frustration also. Therefore, this book pre-supposes a fairly well-educated and well-adjusted person as a reader. It would confuse a person who was not acquainted with psychological theory or one who was suffering from a real neurotic condition. But it will be of use to the well trained pastor in understanding his people and in his daily task of preaching to them.

Wayne Oates.

**How To Increase Church Income,** by Weldon Crossland. New York-Nashville: Abingdon-Cokesbury Press, 158 pages. Price $1.50.

This book majors on the "how" of succesful church finance. It is exhaustive in its details concerning every aspect of the church financing program. Yet it is by no means "dry bones" but makes intensely interesting reading throughout. Bishop G. Bromley Oxnam gives the book high praise in an enthusiastic introduction. He quotes Admiral King as having said, "A supreme commander must answer such questions as When, What, and Where: his officers must answer How." Continuing, the Bishop says, "Our Lord has commanded us to go into all the world and preach the gospel to every creature, teaching and baptizing. Dr. Crossland, one of his devoted followers, has dealt with the How. . .. This book shows how a church can solve its problem of support as a part of Christian experience and thus be free to give its major efforts to the ministry of teaching and of service, of worship, and of winning individuals.

Every chapter of the book begins with "how." Observe the cumulative effectiveness of these chapter titles: (1) How to Enlist Christian Stewards; (2) How To Teach Children and Young People to Share; (3) How to Plan the Annual Financial Campaign; (4) How to Prepare Publicity that Persuades; (5) How to Conduct a Loyalty Sunday Service; (6) How to Hold the Every-Member Canvass; (7) How to

Increase the Number and Amount of Pledges; (8) How to Secure Large Special Offerings; (9) How to Maintain Financial Morale. The "how" does not consist of generalities but of specific ways and means.

The pastor who takes seriously his responsibility of leadership for the stewardship-financing of his church will miss a great opportunity if he does not secure and use this book. It is the best guide yet to appear in the actual formulation and carrying out of plans for the increasing of church income, yet at the same time deeply concerned for spiritual motivation and Christian outcomes.

G. S. Dobbins

**World's Greatest Decade**, L. L. Gwaltney, Birmingham Printing Co., Birmingham, Alabama, 1947, 194 pages, $2.75.

This is an unusual book. It is not a compilation of facts by a research student, but a declaration of easily documented facts which live in the life of a student, a writer, and a preacher. Dr. Gwaltney is merely a reporter of what he has found along the way of life. I think I have never read a book which places historic facts in such a living environment.

The book is divided into three parts. The first part is a sweeping survey of world life in all areas of human experience and concludes with a thought-provoking prophetic interpretation of the trends of our time. Part two of the book deals with the development and activities of Southern Baptists. Part three deals largely with the Baptist life in the state of Alabama. But in no part of the book does the author lose sight of the fact that the Baptist interest is always inter-related with every movement of significance to the human family. The author certainly gives evidence of the fact that his feet are upon the earth, that he has walked along the way of life with his fellowmen of all faiths, even if he has kept his head in the heavens.

The author plays three distinct roles. In the first part he is a historian. I doubt if one will find anywhere such a condensed history of the facts and movements and de-

velopments of the decade about which he is writing. In the second part of the book he is a denominational leader and an interpreter of the Baptist faith and practice. In dealing with certain doctrines of the faith, he takes a very courageous and positive stand on certain questions which always have been divisive among Baptists. It is not to be expected, therefore, that all will agree with him; but all will admire his courage and frankness.

In the third part of the book he plays the same role as he does in the second part but pulls in his horizons to include only the state of Alabama, where he has served as editor of the *Alabama Baptist* for more than a quarter of a century. In the book he also plays the role of a prophet. Some of his predictions are exceedingly interesting and thought provoking. I have a feeling that most of his younger contemporaries will live to see some of his prophecies come true.

Ellis A. Fuller

**The Relevance of Apocalyptic.** By H. H. Rowley. Lutterworth Press, London. Second edition, 1947. 205 pages.

Here we have a scholarly presentation of the history and significance of the Apocalyptic writings of the Old and New Tesaments. The author traces the progress of such writing through the Old Testament, Apocrypha, and New Testament, showing how it grew out of the Old and then influenced the New Testament apoclyptical passages more than is generally understood.

The author suggests that apocalyptic writing differs from ordinary prophetical oracles in that the former "commonly has an esoteric character." Yet they are alike in that they both speak to their own generation, and were uttered by men who felt a divine urge within them. The detailed forecast of future events, but in discerning the basic underlying philosophy of the writers: that God is in control of history; that the end of history will be marked by a "unique divine initiative" when God will "Himself act in a way as solely His own as His act in creation;" that tribu-

lation is due either to the saint's participation in God's battle with the forces of evil or to the sinner's yielding to the power of sin; that the time is short, and the best is yet to be; that man's hope of the Hereafter is assured.

Clyde T. Francisco

**An Introduction to Jesus for the Twentieth Century.** By W. R. Stewart. The Macmillan Company, New York, 1947. 127 pages. $1.75.

Believing that the essential clues to a right estimate of Jesus are to be found in what he did with all his power and will in the course of his career, the author, minister of Killermont Parish Church, Glasgow, presents a dynamic interpretation of the mission and message of Jesus for the twentieth century. This book "is written both for those who find or might find the approach to Jesus along the traditional paths difficult and his figure obscured by what Moffatt once called 'the mediaeval regalia of the creeds.' "

In the first chapter the author seeks to erase the common belief that Judaism was static. He contends that the vital issue of the day of Jesus was not between Temple and Synagogue, between Sadducee and Pharisee, but the attitude towards the heathen and that the vital problem that vexed Jewish piety was the missionary duty of the nation. In Chapter V the argument is advanced that the cleansing of the Temple by Jesus was not an attack on the whole Jewish sacrificial system but an attack against the graft of the traffic and the interference of the proper use of the court as a place of prayer for the Gentiles.

In a discussion of "sacrifice" in Chapter VI the author says that the death of Jesus may well be called a sacrifice "if it is remembered that it was sacrifice in the Christian and modern sense of self-sacrifice. It was reality not symbol. It was passion, but it was also a spiritual experience, an action which achieved a result" (p. 88). In his concluding chapter Stewart states that the modern approach to Jesus must be by the categories of modern philosophy, and in particular the relation of Reality to Truth, Change, and

Chance. I cannot agree with the author on his discussion of Reality and Chance (p. 119ff). Taylor C. Smith

**Modern Trends In Islam.** By H. A. R. Gibb. The University of Chicago Press, Chicago, 1947. 141 pages. $2.50.

Is Islam a petrified religion, hopelessly traditional, incapable of adjusting itself to changing conditions in a complex world, or does it have within it an innate vitality which may yet create new forms of thought and life satisfying to the souls of millions in the modern world, and thus worthy to live on? A very sympathetic and able scholar of Islam, the professor of Arabic at Oxford University, himself born in Egypt, acquainted with many Moslems and well-versed in Moslem literature, answers this question in a way both encouraging and challenging to followers of the Prophet. Islam is not petrified, but its systematic theology is. Islam is very much alive, but very much in need of a process of re-interpretation to be carried through by its orthodox leaders. There is real hope that this reformation may be accomplished, but there is also grave danger that, instead, Islam may deteriorate into secularist utilitarianism on the one hand, or on the other hand, be plunged into a fundamentalist emotional reaction which might resort again to the sword.

Professor Gibb sees the real secret of strength for Islam in the basic idea of spiritual democracy found in the concept of *ijma*, or "agreement." When the Moslem community as a whole agrees upon a thing, it becomes orthodox, even though it may be contrary to an earlier tradition. Thus by a gradual process, guided by the orthodox teachers, Islam could evolve a new body of tradition harmonious with modern science and the historical-critical method which is so completely at variance with the old orthodoxy.

Offered as the Haskell Lectures in Comparative Religion in 1945, this book is the most penetrating, objective study of modern Mohammedanism available. Both Christian and Moslem, missionary and *ulema*, can read it with profit.

H. C. Goerner

**The Spirit of Chinese Culture.** By Francis C. M. Wei. Charles Scribner's Sons, New York, 1947. 186 pages. $2.75.

A more accurate title for this book would be "The Presentation of Christianity to China in Terms of Chinese Culture." There is a definite Christian content and a practical consideration of missionary technique which dominates the study and is not even suggested by the sub-title, "An Interpretation of the Philosophy and Religion of China."

Dr. Wei, who is President and Professor of Philosophy at the Hua Chung University in Wuchang, China, addresses himself to the questions, "Why take Christianity to the Chinese, who have their own culture and religion?" and "How present Christianity to the Chinese so that it will be understandable, appealing, and capable of becoming indigenous?" This leads him to a careful examination of Confucianism, Buddhism, and Taoism, to a review of methods used by Christian missionaries in China in the past, and to the presentation of some striking suggestions as to methods which should be used in the future. The comparative studies are made from a standpoint that is unashamedly Christian. The practical suggestions as to changes in missionary strategy are original and provocative, yet not dramatically critical of past and present methods.

Dr. Wei envisages the Christian movement in China gathering around four centers: the local church, the Christian social service center, the Christian college, and the center of Christian pilgrimage. The first and third are already present in China, although certain changes would be made in the plan of operating these, as for example, dispensing with a paid ministry in the local church, except in special cases. The social service center is almost unknown in the form the author suggests. The pilgrimage center is a new idea. The interrelation of these four centers would be in a manner harmonious with the spirit of Chinese culture, consonant with the way the Chinese are in the habit of doing things.

Sugestions as to the doctrinal presentation of Christianity are not so revolutionary, but are based on valuable in-

sights into the Chinese mind. Every missionary to China, young or old, should read this book. Every student of missions and of things Chinese will find it a real addition to his library. H. C. Goerner

**This Way To A Thriving Church**, by Paul H. Conrad. New York-Nashville: Abingdon-Cokesbury Press. 96 pages. Price: $.50.

For a number of years Paul Conrad has served as Stewardship Secretary for the Northern Baptist Convention. He has given dynamic leadership to the promotion of better financing for the churches represented in this Convention. In this inexpensive but comprehensive booklet, he has compressed the wisdom of a lifetime of study and service. In no book with which the reviewer is acquainted can there be found a more satisfactory answer to the question: "What constitutes a complete, well-balanced stewardship program for an average church?" Mr. Conrad begins with the proposition that there must be a sustaining dynamic if stewardship is to be made a reality in the lives of Christians. This dynamic he finds in evangelism, missions, Christian education. But dynamic is not enough; there must be a planned procedure, and it is at this point that the author makes the most valuable contribution. Step by step he outlines the program according to which a church may be placed on a stewardship basis with a sound financial program that will not only bring gratifying monetary returns but even more that will produce spiritual personality values. Consideration is given to the application of the plans to various types of churches, especial thought being given to town and country church stewardship. Every pastor will want to read the chapter on "The Pastor as Chief Steward," and to study the appendix with its stewardship sermon outlines, suggested topics and texts for stewardship sermons, offertory prayers, hymns with a stewardship message, suggested order for a stewardship service, outline of study for boys and girls. Those pastors who propose to follow up the three months' tithing campaign in Southern Baptist churches will find this book invaluable. G. S. Dobbins

**New Day For Evangelism.** By Aaron N. Meckel. E. P. Dutton & Co., Inc., New York, 1947. 191 pages.

Evangelism is a commonplace theme for preachers and writers of books. When we see the word evangelism in the title of a book or in the subject of an address, we have a tendency to lose interest. We have heard it discussed so frequently that many assume that they know all about it and that there is nothing new in the theme at all. When our Saviour was about to leave his disciples, he said, "I have many things to say unto you yet, but ye are not able to bear them now." I have a feeling that some of the things that he would have said, had conditions been different, pertained to the great work of evangelism. We have hardly said the first word, much less the last word, upon this important theme. We have restricted its meaning to one phase of Christian experience almost to the exclusion of its comprehensive importance. Dr. Meckel, who is obviously an effective evangelistic pastor, has presented in the twenty-five sermons published in this volume the great theme of evangelism with unusual comprehensiveness and pitched the whole message upon a much higher plane than usual. This volume is a worthy supplement of other books on the great theme of evangelism, but it certainly is not a repetition of any of them.

Ellis A. Fuller

**The Church As Educator.** By Conrad H. Moehlman. New York: Hinds, Hayden and Eldredge, Inc., 1947. 184 pages. $2.00.

Dr. Conrad H. Moehlman, Professor Emeritus of the History of Christianity, Colgate-Rochester Divinity School, might be classed as a "religious humanist." Certainly the viewpoint of this book indicates such a position. His thesis is that the domination of Christianity as the one religion has been broken by the merging of the various religious groups into the "one world" concept. The meetings at the San Francisco Conference could not be opened with Christian prayers. Therfore, he says, the time has come for a new religious synthesis. "The old religious synthesis which

spread throughout Christian Europe is being replaced by an emerging synthesis where science will determine decisions. Gone are particular revelation and a peculiarly inspired Book and the disparagement of other people's experience of the Unknown. The trend is definitely toward a new life-synthesis in accord with the findings of science." He contends that Christianity has failed to produce any practical fruit in helping people to live better lives individually (regardless of the doctrine they may hold), or in helping people to live together socially, nationally, racially, or internationally.

Like John Dewey, he decries the absolutistic claims and dogmatic symbols of Christendom. His new synthesis is based on and stems from the scientific spirit and the democratic faith. All the rich deposit of experience in the religious literatures of the world must be studied. The best in each is to be picked out and used. "The findings of the laboratory and of history are accepted. Oracles and prophecy have yielded to research and reason."

Findley Edge

**China Moulded By Confucius.** By Cheng Tien-Hsi, LL.D. London: Published under the auspices of the London Institute of World Affairs by Stephens & Sons, Limited, 1947.

The author of this volume of more than two hundred and fifty pages is a widely-distinguished, experienced and mature Chinese scholar, jurist, statesman and diplomat. He has a comprehensive and sympathetic mind, which has enabled him to take advantage of his opportunities of residence in many countries on various missions. He is well-versed in the law, the literature, and the lore of a number of lands, including America, Great Britain, Germany and France.

Dr. Cheng has read rather extensively in the Western volumes discussing the Chinese people, their history, their characteristics, their religion and culture. In this volume, rich in reference and quotation from the literatures of the West, and especially from the classic literature of China, he undertakes to interpret Chinese culture to Westerners.

In a sympathetic and friendly spirit he offers corrections at many points of the impressions which the West has gained and corrections also in some of the best-known and most authoritative writers on matters Chinese. He is a loyal Confucianist, believing in the Chinese culture as essentially of very high character. The book is in no sense a polemic, hardly more than a mild apologetic. It is the interpretation from the inside of a culture to which the author is thoroughly loyal, which he understands very thoroughly, and which he expounds for the Western reader in a way which is highly interesting and cultural.

After an introduction and then a general survey, the plan of the work takes up successively religion, philosophy, family, marriage, friendship, literature. This, the body of the book, occupies some two hundred and fifteen pages, as Part I. He treats literature in a general explanatory way, and then proceeds to Part II in which he gives extensive quotation from the literature setting forth the various ideas, ideals and standards of the Confucian system. Finally in his interpretation there is a section on art, including the various branches of music, painting and the plastic arts.

In Chapter X the author gives us a six-line Conclusion with two extensive notes covering almost two pages. The stanza reads:

> "Say not that East is East and West is West;
> For they are whole blood brothers nonetheless.
> They are not twins; because the East is older,
> And in it certain ways are also wiser.
> May they have concord as the proverb says!
> 'Twill bring mankind so many happy days."

It is only natural that this reviewer shall think that the learned author is somewhat too Chinese and that at certain points he seems to lack spiritual insight into some of the values of the West, and especially of the Christian experience and of the Christ as its essential feature. It is a delightful book and will be appreciated by all students no matter how well informed they may be. W. O. Carver

**First Aid For Stutterers.** Practical Steps for Prevention and Treatment of Stuttering. By Harry Joseph Heltman. Expression Company, Boston, 1943. 276 Pages. $3.50.

Have you a friend or a parishioner who stutters or stammers to such an extent that he needs whatever help he can get above and beyond the consoling remark, "Don't worry; maybe you'll still outgrow the difficulty?" If there is no qualified speech correctionist available, the best service you can render to that one of the 1,400,000 stutterers in the United States is to make accessible some reliable aids which the speech defective can put to good use. Professor Heltman's book appears to be a good source of direction and assistance.

"This text is for parents and teachers of stutterers and potential stutterers, and for men and women so handicapped. It offers practical instruction in: 1. Prevention of the disorder. 2. Remedial measures for use in home and school. 3. Self-helps for the afflicted adult." It is sensible in its presentation of theories, and sane in its advice against expecting "the miraculous" to hapen every time for every stutterer. At the same time, it is definite in drills, exercises, and projects built to lead the afflicted one to better speech.

A reading of the book will increase your knowledge of and sympathy for the one in your personal or spiritual charge who suffers, more than you imagine, because his speech is "different from that of other people."

Charles A. McGlon

**A Christian And His Money,** by Richard L. Ownbey. New York-Nashville: Abingdon-Cokesbury Press. 124 pages. Price: $.50.

Within the pages of this small book the pastor will find material of much practical value in the promotion of stewardship. The six chapters cover the ground simply but comprehensively and attractively. The six chapter headings make good suggestive sermon topics: (1) The Basic Principle of Stewardship; (2) Money and Personality; (3) The Christian Management of Money; (4) The Place of Sharing in Christian Living; (5) Money and the Kingdom of God; (6) When the Church Practices Stewardship.

The book was not intended, however, for the use of the preacher in sermonizing. It was written for reading and study by groups of Christians who are concerned to understand and practice the principles of Christian stewardship. The little volume is well organized for this purpose and could with great profit be used in classes, with prayer meeting groups, with the officers and other leaders of a church, with those responsible to promote the church's financial plans. The price, the size, and the simplicity of organization will appeal to the pastor who desires a book for use for a number of purposes as he seeks to give guidance to his people concerning the all-consuming problem of the right use of money in our highly money-conscious economy.

G. S. Dobbins

**Burning Hearts.** By E. D. Head. Nashville: Broadman Press, 1947. 102 pages. $1.35.

This little book is a series of devotional messages on the resurrection appearances of Christ. As stated by the author in the preface, the messages are prepared "from the point of view of the pastor seeking to minister to the current needs of his people." This objective has been admirably attained. These eleven messages, read devotionally, will cause the reader's heart "to burn within him."

V. L. Stanfield

**Best Sermons:** 1947-48 Edition. Edited by G. Paul Butler. Harper and Brothers. $2.75.

Selected from more than 6000 sermons examined, these fifty-two sermons represent a cross-section of Roman Catholic, Protestant and Jewish preaching today, particularly in America. This is the third edition of "Best Sermons" and, if continued, will constitute a library of great historical value.

This descriptive word by the editor is an adequate representation of the volume: "Most of the preachers whose sermons are included are in the active pastorate where they preach week after week to their own congregations. A few

are theological professors whose own preaching and work in training young men to preach have won them wide recognition; and there are sermons by several relatively unknown men, one by a man in his first parish. It has been good to find confirmation of the fact that our ministers, priests and rabbis are not afraid to talk of sin, selfishness, and salvation, to see that they point out specific sins as well as general sinning and show the way to a redeemed self and a new world under God.

"In the sermons poetry, history, philosophy, literature and sociology are all laid under tribute to the cause of homiletics. The sermons themselves are on the Church, prayer, God, Christ, immortality—and other similar topics to inspire men to greater faith. It is encouraging to discover how much most men use the Bible itself in preparing, writing and delivering their sermons. The City of God is brought nearer to men by such sermons." J. B. Weatherspoon

**The Stutterer Speaks.** By Conrad F. Wedberg. Expression Company, Boston, 1937. 121 pages. $2.50.

It is not unusual for a person to face a harrowing experience, master the situation, then write a book about it. It is not out of the ordinary to read of a cure for stuttering written by one who used to stutter. What is unusual about this little book by Mr. Wedberg is that he was able to present, conversationally, a work which not only contains a very sane and practical therapy for the nightmare of stuttering, but which also charmingly presents a healthful approach to emotional aspects of all speaking. Therefore, it is never out-of-date. It is not to be taken as a scholarly treatise on speech correction, but as the confession and recommendation of one who found that, to speak well, one must be able to purge himself of all unhappy memories and imprints that hinder physical, mental, and spiritual maturity. Taken as such, the book "reads well" for stutterers and non-stutterers alike. When you have seen it, pass it along to some other person who needs to face himself, by overcoming his fears and uncertainties in social relationships.

Charles A. McGlon

**Thomas Jefferson.** An Inquiry into the Religion of the Third President. By Henry Wilder Foote. The Beacon Press, Boston. 70 pages, including index. $1.25.

Author Foote, frequent writer in the field of American History, recently spent two years in Charlottesville, Virginia. A result of this sojourn in Jefferson's home country is this brief, but revealing study of Jefferson's religion. To many students and admirers of the great American Democrat it will be a happy contribution. To any interested in studying the effect of the spirit of John Locke and the American and French revolutions upon the religious views of one fully sympathetic with the spirit of those times this book will be most revealing. Recent books analyzing the effects of the Renaissance upon modern humanism and the present declension of emphasis upon revealed religion are studies in the last stages of a movement in which Jefferson represents a middle stage. Viewed thus, this study is very enlightening.

Our author reviews Jefferson's home and school background to find the genesis of his religious attitudes. Then he quotes from the papers and letters of Jefferson the man and statesman to show how his fundamental theism and moralism evaluated Jesus and the current expressions of the Christian religion. Most of these expressions Jefferson despised as tools of kings, nobles and priests. With Baptists, Methodists and a few others he had some affinity, especially on the point of religious freedom. The nearest he ever came to a real affiliation with a denomination was when he expressed strong Unitarian views after his contacts with Joseph Priestley, like Jefferson a scientist and a freethinker. Dr. Foote insists however,—and properly—that to call a man a Unitarian is a far different thing from calling him an atheist. He strongly denies that Jefferson was an atheist, and proves the point to this reviewer's satisfaction.

Sidelights fall upon contemporary history and directly upon many interesting men and movements, including Baptist John Leland who was a strong supporter of the third president. No mention is made of the tradition that Jefferson got his ideas of democracy from his contacts with Baptist

churches. The format of the book is especially attractive. It would make a nice gift to any cultured person.

S. L. Stealey

**Movies and Morals.** By Herbert J. Miles. Grand Rapids: Zondervan Publishing House, 1947. Pages 121. $1.50.

The author states that he has long had an ambition to conduct "a scientific moral survey of the pictures emanating from Hollywood." During the war, as director of a Service Men's Center, he had the time and the opportunity to make such a study. In thirteen months he surveyed at random 100 pictures. Written comments were made during each picture. From this study the writer graphically points out the suggestive, lurid, immoral characteristics of most of the pictures being produced today. In doing this he performs a service. However, most of us were already aware of the unchaste, immoral nature of these pictures. What is needed is a frank, scientific study of the direct and indirect influence of the movies on the lives of the people who see them. Charges and counter-charges have been made by both sides. Those who favor the motion pictures say there is little or no influence. Those who oppose motion pictures say this is one of the great contributing factors in the astounding increase in immorality and delinquency today. The writer of this book makes only general reference to this immensely important matter of the relation of movies to morals. For example he says, "In view of these movie teachings on courtship one is not greatly surprised that J. Edgar Hoover announced: 'The number of girls under 21 arrested in 1942 increased 55.7 per cent.'" We who agree with his position believe that there is a definite relationship here. But simply to assume such a relationship is certainly not a scientific procedure.

We will have to wait longer for someone to give us an honest, frank, fearless, objective, scientific study of the relationship between the movies from Hollywood and the morals of the people who see them. Let us hope it will not be too long in coming.

Findley Edge

**The Invisible Encounter.** By Igor I. Sikorsky. Charles Scribner's Sons, New York, 1947. 120 pages. $2.00.

Mr. Sikorsky, world's foremost airplane designer, after writing an excellent book, *The Message of the Lord's Prayer,* again enters the field of religion with this volume. The author seeks to point out the crisis of our contemporary situation and makes a plea for spiritual rather than material power as the great need of our day. He begins with a study of Christ and His three temptations in the wilderness, showing that the decision in the case of Christ was made for good against evil, for spiritual as over against material. As a parallel in history the author shows how mankind has has chosen the material when confronted with a decision. In Chapter VIII Mr. Sikorsky proposes a *Way Out.* "The world can be saved only by a forceful ideological reorientation. Abraham Lincoln's declaration may well be taken as a guiding light" (page 114). The declaration he refers to is "with malice towards none, with charity for all, with firmness in the right, as God gives us to see the right." Every pastor should purchase a copy of this book.

Taylor C. Smith

**A Baptist Bibliography**, Edward C. Starr, The Judson Press, Philadelphia, Pa., 1947, pp. 240, bound in cloth, $2.50. Distritbuted by Samuel Colgate Baptist Historical Collection, Colgate University, Hamilton, New York.

Edward C. Starr, Curator of the Samuel Colgate Baptist Historical Collection, has rendered great service to librarians and others who are interested in research in the field of Baptist history and work. The book gives a complete Baptist bibliography naming the contributing authors whose names begin with *A.* There will be other books of similar nature to follow. The value of this work is obvious since it lists all the outstanding works of Baptists and indicates the libraries in which these works may be found for consultation. The author has placed at our disposal a comprehensive presentation of Baptist history, including what they have said and what they have done, and furnished us an adequate guide to direct us in going to original sources.

Ellis A. Fuller

Alexander Bryan, **A Treatise on Language,** Edited, with a Critical Essay on His Philosophy of Language. By David Rynin. The University of California Press, Berkeley and Los Angeles, 1947. ix 443 pages. $5.00.

This book—published for readers interested in both philosophy and language—contains, first, "one of the few original philosophical classics produced in America," and second, a critical analysis of Johnson's theories on the basis of "the minimum requirements of any adequate philosophy of language." The critical essay was written on the assumption that "the greater the thinker, the more we are bound to honor him also by seeking out his shortcomings, so that we may learn from his inadequacies and mistakes as well as from his achievements." A reading of both the *Treatise* and the *Essay* lead this reviewer to a fresh realization of the devious intricacies of language—one of the four phases of SPEECH—and the desperate need every speaker has for a more thorough scholarship in his approach to language.

Mr. Johnson delivered his *Treatise*—the underlying thesis of which is that "our knowledge of the universe is vitiated and limited by our misuse of language"—first as a series of lectures in Utica, New York, in 1825. In this series he showed himself an original thinker, though also beset with some shortcomings in the light of modern semantics and the school of logical empiricism. However, Dr. Rynin has used Johnson's work in his classes in semantics and argumentation at Berkeley, albeit he has carefully pointed out its weaknesses—basically the result of Johnson's "too narrow conception of knowledge and meaning," and fundamentally erroneous in the premise "that meanings are restricted to events which have been experienced." Under these conditions, Dr. Rynin points out that Johnson's general tendency in his *critique of language* "is not to *deny* meaning so much as to *locate* it."

With Johnson's references to common names and properties of science and of everyday life—many of his examples deal with theological terms—the reader senses a practical value in this book for ministers who are, through personal study, trying to increase their grasp of and command over

language. A reading of this text will certainly make for a deeper insight into the power of words and sentences to distinguish or to distort meaning as communicated from one person to another.

Charles A. McGlon

**The Pageant of Middle American History.** By Anne Merriman Peck. Longmans, Green, and Company, New York, 1947. 496 pages. $4.00.

Longmans, Green and Company continue their thrilling "Pageants of History Series" with a contribution even more praiseworthy than previous popular works on China and Japan (which have been reviewed earlier in this journal). There are few more neglected and little known areas of earth than Central America, and even Mexico is but superficially known by North Americans. In presenting a one-volume history of this region, Mrs. Peck has performed a distinct service. The story reads like fiction, but is factual, and the facts have an important bearing upon the total life of America and the future of the world.

Abandoning the idea of writing a chapter on each of the several republics in order, the author treats the region as a whole, which in a real sense it is. She then sketches the story from the earliest known times of the ancient Maya and Aztec civilization down to the present, focusing attention alternately upon Mexico, Guatemala, Nicaragua, or whatever country was experiencing at that time events determinative of the course of things for the whole area. This makes for variety and sustained interest, and only thus could the story have been condensed into less than five hundred pages.

The reader is not bothered with footnotes, but reads the record through like the saga it is. Yet an extensive bibliography helps confirm the feeling that accurate scholarship lies back of every paragraph, and the fact that Mrs. Peck has travelled extensively in Central America enables her at points to employ the authority of the eye-witness. A more readable and usable volume on the subject would be hard to imagine.

H. C. Goerner

**The Faith We Share.** By Robbie Trent. The Sunday School Board of the Southern Baptist Convention, Nashville, 1947. 141 pages Price 50c and 75c.

Here is a Sunday school study course book that will be welcomed by many. Many of the teachers in our Sunday schools have not had the privilege of receiving specialized training in theology in one of our schools. These busy business men and housewives often do not have the time—or the desire—to read the technical books on doctrine. This, however, is a book they will like. It is well written, concise, and informing. It deals with the great doctrines of the New Testament in a way that will be appreciated by the layman. This book could be taught to the whole church membership with profit that they may be "ready always to give answer to every man that asketh . . . a reason concerning the hope" that is in them.

Findley B. Edge

**Prayer And The Lord's Prayer.** By Charles Gore. Harper and Brothers Publishers, New York, 1947. 124 pages. $1.25.

Dean Inge said of Bishop Gore: "What the Church of England is today, Dr. Gore has made it." Those who read this book will discover that the secret of Bishop Gore's great influence was due largely to his understanding of prayer. The lectures which comprise this book were written in the years when Bishop Gore was Canon of Westminster 1894-1901 and the first appeared in a magazine *The Commonwealth* in 1896. The lecture entitled *Prayer In Christ's Name* is of particular interest to the reader, because here the author points out that to pray in the name of Christ "is to pray as one who represents Christ, whose mind is Christ's mind, his point of view Christ's point of view, his wishes Christ's wishes" (page 25). In his interpretation of the Lord's Prayer, Bishop Gore makes several corrections on our frequent misuse of it.

Taylor C. Smith

**Their Faith And Ours.** Student's Manual. By Muriel Streibert Curtis. Part I. The Old Testament. Louisville: The Cloister Press, 1947. 153 pages. Price, $1.50.

**Their Faith And Ours.** Leader's Manual. By Muriel Streibert Curtis. 110 pages. Price, $1.00.

This is a series of "studies in Biblical religion" to be used in teaching young people and adults. These studies are taken from and based on the Old Testament. In treating this material the writer takes in to account modern historical criticism, yet the writer's own position on the whole seems to be conservative.

This is not primarily a study of Bible facts but a relating of Bible principles and teachings to the problems young people and adults are facing in modern life. The student manual gives the scriptural background with a brief interpretation. At the same time the writer raises stimulating questions which encourage the student to think for himself. The leader's manual gives suggestions for teaching and for making the Biblical material meaningful for present day living. On the whole these studies seem to be a good introduction for young people and adults in some of the basic teachings of the Old Testament.

The writer suggests that these studies may be used for week-day religious education or for youth or adult groups who "wish to undertake Bible study which is neither elementary nor advanced and which combines the historical—critical approach with the practical application and devotional use of Biblical material."

Findley Edge

**Leadership In Religious Education,** by Miles W. Conner, Ph.D. Baltimore, Maryland: The Garland Press. 60 pages. Price: $1.50.

Dr. Conner, President of Coppin Teachers College, Baltimore, Maryland, has for many years been in wide demand for seminars, leadership training councils, and conferences dealing with religious education. He has served as Assistant Dean of the National Baptist Sunday School and B. T. U. Congress and as superintendent of a large church school for more than fifteen years. This small but meaty

volume represents his enthusiasm for religious teaching that is thoroughly Christ-centered and in line with the best theory and practice known to modern education.

Dr. Conner first sets forth what he conceives to be the essentials for leadership in religious education: (1) a philosophy of religious education; (2) a full appreciation of departmental relationships; (3) a program for recruits; (4) a program of continued in-service education; (5) a program for self-development. Following the Thorndikian psychology, he then gives a brief exposition of the basic laws of learning and their application to religious education. The challenge of the church school he presents under four heads: (1) the challenge of perpetuating the church; (2) the challenge of numbers; (3) the challenge of evangelism; (4) the challenge of training in Christian living. Anyone looking for a brief discussion of fundamentals of religious education will find this book stimulating and suggestive, although brief and lacking in detail.

G. S. Dobbins

**The Soul of Frederick W. Robertson.** By James R. Blackwood. Harper and Brothers. $2.00.

This is an excellent study of one of England's greatest preachers. It is not a full biography but for those who do not have access to Stafford Brooke's "Life and Letters of Frederick W. Robertson" it provides an adequate introduction to the "preacher's preacher." Robertson died nearly one hundred years ago at the age of thirty-seven, having published little. Again, however, as in the case of McCheyne, his English contemporaries recognized greatness and gave to the world his life story and several volumes of his sermons, expositions and letters. The sermons, now available through Harper's in a single volume, are still read for their message and studied homiletically as the finest example of textual and expository preaching.

Mr. Blackwood has given an interpretation of the more important facts and values of Robertson's career: his call and preparation, the breadth of his culture and interests, his

ministry to the wealthy and the poor, his ideals and methods of preaching, the courage of his soul in criticism and suffering. To all who are not acquainted with Frederick W. Robertson this book is commended.

J. B. Weatherspoon

**More Stewardship Parables of Jesus.** By Roswell C. Long. New York: Abingdon-Cokesbury Press, 1947. 140 pages.

During the last three months of 1947 Southern Baptists sought to enlist a million tithers. With the beginning of 1948 this emphasis must not stop or even slacken. The overwhelming needs of our world are the same this year as they were last year. The teachings of God regarding scriptural stewardship remain the same. The responsibility of Christians to follow these teachings is the same.

This book deals with eight of the parables of Jesus that have definite stewardship teachings. "The first three chapters deal with the stewardship of time, the next three with the stewardship of abilities, and the last two with the stewardship of material possessions." These studies are not expositions of the parables. Rather are they some observations based on them.

The urgency of the times in which we are living must stay constantly before all of us. "We were ready to hurl seven million men against Japan, had the atomic bomb proved ineffective to bring the war to an end. The church must send a peacetime army of well-equipped missionaries to Japan and all parts of the world if we are to take the world for Christ. At the same time we must maintain a strong and adequate home base. To do this the church must enlist a multitude of loyal stewards who will provide the sinews for this new army's conquest of the cosmos for Christ."

There is nothing new and startling in these pages but it will provide inspiration and information that is greatly needed.

Findley Edge

**A Century With Texas Baptists.** By Joseph Martin Dawson. The Broadman Press, Nashville. 161 pages. $1.75.

Dr. Dawson, though no longer exactly boyish in appearance, gives no outward sign of having spent one hundred years with anybody! His story of one hundred years of Texas Baptist history, however, is most interestingly told. It is a story of strong men, hot controversies, marvelous achievements. Even when compressed as much as Dr. Dawson felt it necessary to compress it, it is a tingling narrative. To one brought up as I was in a bordering state where I heard throughout youth anecdotes on R. E. B. Baylor, Rufus C. Burleson, Henry L. Graves, Sam Houston, James Huckins, B. H. and J. M. Carroll, R. C. Buckner, Jeff D. Ray, J. B. Cranfill, J. B. Gambrell, S. A. Hayden, George Truett, L. R. Scarborough and many others, it was entrancing to discover just how they fitted into the complete story of Texas Baptist institutions and organizations. The vicissitudes of Baylor University's course to greatness, the splits, the bitter fights in the state convention, the controversies between papers—these things and many more are episodes which captivate the interest of any history-minded Baptist. The problems of hospitals, orphanages, papers, theologies and ecclesiologies (i.e., that of S. A. Hayden), state missions and others, and the experience gained in the solution of such problems should make wiser every reader of this book. Therefore it should be widely read.

Dr. Dawson is wise and charitable in dealing charily with the Hayden and Norris matters, but one cannot but miss the details that are lacking. Good history probably does not always make for good relationships. A pageant in eight episodes, written by Dr. Dawson and presented at the General Convention meeting of 1936 is given in the appendix; also statistical tables on Baptist bodies since 1848. The book is a distinct contribution to the field of Baptist history. A good index would make it even more valuable.

S. L. Stealey

**Radio Announcing.** By Art Gilmore and Glenn Middleton. Hollywood Radio Publishers, Hollywood, California (Second Edition, 1947), 240 pages. $3.50.

"Everybody wants to get into the act!" This statement applies not only to all speakers who want "to get into radio," but to all those successful radio artists who want to share their acquaintanceship and good fortune with others still trying "to get in." *Radio Announcing* attests the truth of this statement.

Throughout the world of religious endeavor a realization of the need for utilizing radio to better advantage is materializing. Have you a radio program? Is it not advisable that you investigate the possibilities of one? The question arises over your own personal abilities to make a favorable presentation over the air. The book by Messrs. Gilmore and Middleton, while aimed at aspirants for jobs in the radio industry, will help you "chisel off the rough edges" of your composition and delivery, preparatory to an appearance before the microphone. After all, the basic element involved is SPEECH. This book calls attention strongly to the fact; and offers, though sometimes in a superficial way, some helps in "mending your speech a little." Do not look for a scientific presentation of the phases of SPEECH: just read the book for the inspiration and information you will receive from the writings of two men, successful in RADIO, who say, "This is the way it ought to be done. This is the way we did it. This is the way you should do it, too." Having read the book, you will be able the better "to hold your own in your local situation" when you get your radio program underway.

Charles A. McGlon

**Adults In The Sunday School,** by William P. Phillips. Nashville: The Baptist Sunday School Board, 175 pages. Price: $.50 and $.75.

Some twenty-five years ago the Sunday schools of America stood at a crossroads in the development of the Adult movement. Marshall Hudson and those gathered about him had carried to a high point of popularity the "Baraca" plan for the enlistment of adult men in great or-

ganized Sunday school classes, along with similar plans for women in "Philathea" classes. These classes sometimes grew to huge proportions, often overshadowing the church of which they were supposed to be a part. Often the "organized class" threatened to be a liability to the church and Sunday school with which it was connected. The study of the Bible tended to become a minor matter, major emphasis being placed on numbers, fellowship, activities, benevolences.

Mr. Phillips came to the Adult Department of the Sunday School Board at a time when the "organized class" movement demanded re-thinking. It was fortunate beyond calculation for Southern Baptists that the genius of this practical business man and devout Christian should have been brought to the service of their adult work. Mr. Phillips at once recognized that permanence and fruitfulness of development in the Adult Sunday school field must depend on sound educational procedures with the Bible and the individual made central. Quietly but vigorously he went to work to change the old pattern, stressing smaller classes, more classes, competent teachers with educational qualifications, class officers functioning to secure better Bible study, activities in the name of the church and not of the class, the reaching of multitudes of spiritually neglected men and women through the attractiveness of a Bible-centered appeal.

The present book is the outcome of a quarter of a century's experience in the formulating and achieving of the principles and objectives which constitute the distinctive and successful program of Southern Baptists for their adult Sunday school work. "The purpose of this volume," Mr. Phillips states, "is to present to the reader the over-all picture of adult possibilities for Southern Baptist Sunday schools and to offer suggestions as to adequate and correct provision for them in classes and departments in any type of Sunday school. Likewise, plans for the correct operation of adult classes and departments for every type of school offered." The book is nothing if not practical. Not a page in it is "padded" with words to no purpose. Every idea has come

out of the laboratory of experience. A church and Sunday school following the suggestions and plans set forth in this book will develop and maintain a great program of adult work and gather the fruits of adult intelligence and effort. The book deals with adults in the Sunday school, but is not narrowly confined to the Sunday school, for the author is thinking of *persons,* not just classes and departments and lessons, and is always conscious of the *church* as the organism of which the adults and their classes and departments are essential parts.

One turns from a reading of this practical and useful guide with the feeling that it has established the pattern according to which adult work in a gospel church may well be carried on for the next half century or more. The book is therefore more than a book; it is a way of life for our churches in the promotion and maintenance of the teaching program of the churches. It should be taught in every training school and studied by every adult Sunday school worker in all the churches for at least a generation.

G. S. Dobbins

**My World Too.** By Porter Routh. Broadman Press, Nashville, Tennessee, 1947. 132 pages.

Mission study is made more interesting and challenging for Southern Baptist young people by being presented in the form of a semi-fictitious novel written by the Secretary of Statistics of the Sunday School Board. Roy Southern, a fictitious youth who has just returned from military service, finishes college, answers the call to the ministry, and goes to the Seminary. Here he "fights the call" to foreign mission service, but finally makes an unconditional surrender. His happiness is complete when, unexpectedly, his sweetheart, Ann Richards, makes a public dedication of her life to missionary service as the story comes to an end.

A great deal of mission history and accurate information about Southern Baptist foreign missions are woven into the book. At times this is a bit strained and obvious, but on the whole it is skilfully done. If statistics can be made

interesting to young people, this device is one of the best. This book will probably call for more of the same general pattern.

H. C. Goerner

**A Reading of Revelation.** By Charles Leslie Venable. The Muhlenberg Press, Philadelphia, 1947. 114 pages. $1.75.

Very few books appear on this too often misunderstood book, Revelation, which stimulate much interest. However, the author of this work by giving a *Reading* in today's language for today's use of the Book of Revelation presents new insights in the New Testament story as it comes from the Seer of Patmos. Dr. Venable attempts to eliminate the mysterious and make more meaningful Revelation by rendering the Reading in the light of John's use of Jewish folklore, Jewish folk faith, and Jewish cosmology. This book is not a commentary or even a book on the book, but "a narrative incorporating into the story itself such explanations as would let it convey to the modern reader what it conveyed to its first readers when it came to them from the pen of the seer of Patmos" (p. XI).

The procedure of the author is explained in the first chapter entitled "An Introduction For The Reader." Explanatory notes are added at the end of the book showing some of the sources of information and ideas employed in the Reading. The author is indebted to Vacher Burch's *Anthropology And The Apocalypse* for many of his insights and interpretations. Dr. Venable is pastor of Wicker Park Lutheran Church, Chicago. This book was begun as a series of readings for a Sunday evening group in his church.

Taylor C. Smith

**All Of Us Have Our Troubles.** By Harold Seashore, New York: Association Press, 1947. 50 pp. 25 Cents.

This is a Y. M. C. A. publication aimed to guide people who are seeking for personal counseling or psychiatric treatment away from the plethora of quacks and charlatans who take advantage of helpless people for monetary gain and

into the hands of people who are competent and sincerely devoted servants of their fellows. This booklet will give the practicing pastor many suggestions as to whom he should refer his people for such aid, and will help him to appreciate what is good in the field of psychology and psychiatry without feeling obligated to sanction what is admittedly spurious.

Wayne Oates

**Laymen Speaking.** Edited by Wallace C. Speers. New York: Association Press, 1947. 207 pages. $2.00.

It is a good and wholesome sign when laymen speak and write about religion and the relation of religion to the various problems we all face. When laymen speak other laymen will listen. When laymen speak ministers will listen and be helped. Mr. Speers, a business man, has selected and edited these talks of men who represent many walks of life.

These talks are grouped under five major headings: 1. The Personal and Social Need for Religion. 2. The Layman in His Personal Life. 3. The Layman in His Church. 4. The Layman in His Business Life. 5. The Layman at Work in the World. In the very first chapter, "A Workable Human Society," Mr. Speers challenges all of us with the necessity of making our religion practical in our social and economic relationships. Following that lead, these outstanding laymen give their experience in the practical outworking of religion in some area of life.

Ministers and laymen alike should read this book to become challenged with the possiblity of making our religion expressive in the world in which we live.

Findley Edge

**Bible Survey, A Treasury of Bible Information.** By William Hendricksen. Baker Story House, Grand Rapids, 1947. 474 pages. $4.50.

Writing with the aim of serving all classes of people who are interested in the Bible, regardless of age or educational background, the author submits a wealth of material as an aid to Bible study. The book, though written in

popular language without technical and theological terminology, contains much scholarly material. There are four divisions to this volume. The first deals with facts about the Bible such as inspiration, canonicity, study, and interpretation. The second part, The Bible Story, begins with an interesting chapter on "Streamline Dates" with charts and suggested mnemonic devices to master important Bible dates. In the third part the author treats the Books of the Bible in chronological order.

The author is to be commended for this excellent work. Pastors and Sunday school teachers should buy this book to aid them in teaching the Bible. My only adverse criticism of the book is that the author defends a conservative position with regard to dates and interpretation for conservatism's sake rather than for the truths about these matters.

Taylor C. Smith

**In Every Land.** By Helen E. Baker. The Friendship Press, New York, 1947. 128 pages. Paper, 60 cents.

**New World Ahead.** By David D. Baker. The Friendship Press, New York, 1947. 64 large pages. Paper, 75 cents.

It is recommended that these two study books on the current theme of "World Evangelism" be used together. *In Every Land* is the leader's book, containing program plans and suggestions for discussion groups for nine separate sessions. *New World Ahead* is an illustrated source-book for pupils. Both are admirably done. Miss Baker's program suggestions, however, presuppose a well-trained and resourceful leader. In the hands of a teacher who is accustomed to having things neatly outlined in advance, this book might be an insufficient aid.

David Baker's profusely illustrated booklet paints with bold strokes the undone condition of the world of mankind, analyzes the cause of world agony and unrest, prescribes vital Christianity as the remedy, and challenges Christian youth to claim a part in building a new world—a Christian world. It is well slanted for virile high school students.

H. C. Goerner.

**The Pastor and the Children.** By Mildred Eakin and Frank Eakin. Macmillan Co. New York, 1947. 182 pages. $2.00.

This book is written primarily for pastors. The temptation of busy preachers is to leave the task of ministering to children to others while he gives himself to the "weightier matters of the law." These things he ought to do but not leave the other undone. The pastor misses something and the children miss something if the only association the children have with their minister is a nod of the head as he hurriedly passes by.

Busy pastors ought to purchase this book for two reasons. First, that they might come to understand the importance of the children in his church, and second that he might know how to intelligently and effectively minister to this age group. Our children must not be forgotten or neglected. Nor can the minister relegate this responsibility and opportunity entirely to others.

Findley B. Edge.

**Ten Commandments for Success.** By Gordon Dorrance, Editor. Philadelphia: Dorrance and Company. 200 pages. Price, $2.50.

Colonel Dorrance, with an impressive war record, and a well established reputation as publicist and writer, has hit upon an idea which is incorporated in this volume that should attract instant attention and widespread demand. He selected fifty odd outstanding contemporary personalities, each of them a notable success in his or her field, and secured from each of them a statement setting forth "ten commandments for success." The Colonel begins with his own, tells why he selected those who have contributed to the symposium, and makes a plea for tolerance as he discovers running throughout the lists of "commandments" a golden thread taken from the Golden Rule, "Do unto others. . ." He finds encouragement in the fact that so many men and women "over here" are stopping work to help their fellow men today, in contrast to Europe's late madmen and haters and beggars. He finds in the many sets of "commandments" an almost constant recurrence of spiritual emphasis. He concludes that "all religions and

most churches compare rather than contrast . . . ; and my first discovery of what they have in common is that all stress love—*love thy neighbor.* "And if there is a better note on which to end a sermon or begin a book than 'love thy neighbor' and 'do unto others,' I have yet to find it."

Significantly, the collection of commandments begins with the first ten commandments as revealed to Moses. Then follows a ten point statement of the American "Bill of Rights," with similar statements from the American Bar Association, the American Legion, the American Library Association, and then statements from such individuals as Mary Anderson, for American women as workers; H. H. Arnold, for American air defence; Roger W. Babson, for sane living; Lord Robert Baden-Powell, for Boy Scouts; Gutzon Borglum, for sculptors; W. Gibson Garey, Jr., for American business men; Winston Churchill, for beating the invader; Irvin S. Cobb, for humorists; Morris L. Ernst, for lawyers; Geraldine Farrar, for opera singers; J. M. T. Finney, M. D., for doctors; Father Flanagan, for boys; Mohandas K. Gandhi, for conduct; John Haynes Holmes, for attendance at church worship; J. Edgar Hoover, for law abiding citizens; Harold L. Ickes, for democratic living; H. V. Kaltenborn, for news commentators; Pope Pius XII, for peace; Daniel A. Poling, for church membership; Captain Eddie Rickenbacker, for the aviator; John D. Rockefeller, Jr., for true success; John A. Stevenson, for financial security.

G. S. Dobbins.

**The Ministers Manual For 1948.** By G. B. F. Hallock and M. K. W. Heicher. New York: Harpers, 1947. 317 pages. $2.50.

**The Ministers Manual** is the twenty-third issue of the book formerly called **Doran's Ministers Manual.** It contains a wealth of conveniently classified and concisely indexed material for the entire calendar year of 1948. Along with suggested texts and outlines for each Sunday morning and evening, it suggests themes and outlines for mid-week services, children's sermons, and many special occasions. Especially valuable are the calendars of the civil and ec-

clesiastical years, giving the special days and dates which a minister needs to know in advance. This book will prove helpful if it is used as a source book and not as a "homiletical crutch."

V. L. Stanfield.

**Story Sermons for Boys and Girls.** By Julius Fishbach. Abingdon-Cokesbury. $1.75.

The author of these sermons to children is an alumnus of the Southern Baptist Theological Seminary and at present pastor of the First Baptist Church, Lansing, Michigan. He is to be congratulated upon his ability to speak and write so effectively to the story-loving age. It is stated in the foreword that these stories were told to boys and girls during the morning services of worship. Facts, fiction and history are presented with a simplicity and vitality that must have planted living seed in the hearts of the hearers.

Dropping down here and there among the fifty-two stories the reviewer found the stories of a high order, well-told, and always with a point of spiritual value that could not be missed. Significantly every story is an illustration or application of the meaning of a biblical text. Many of them, also, might well serve as illustrations in "grown-up" sermons.

J. B. Weatherspoon.

**The Voice of Thanksgiving**—Number Five. Moody Press, Chicago.

"Chief objectives kept in mind in determining the contents of the books have been that each number be scriptural, singable, and hold definite message, that the book might merit a high place in the worship and social services of the church, in the Sunday school, youth gatherings, evangelistic campaigns, and missionary assemblies."

The numbers are well chosen to the purposes stated above. The selection of worship is adequate and good for a book of this type. In fact the number of fine tunes and hymns make the book serviceable for most any congregation.

The paper is not too good but the book is well bound.

Inman Johnson.

"Communication and Social Action," **The Annals of the American Academy of Political and Social Science.** Philadelphia: The American Academy of Political and Social Science. Volume 250 (March, 1947), viii plus 183 pages. $2.00.

Whenever one finds pertinent topics discussed or valuable information projected relative to his own specialized field of endeavor, he rushes to secure the benefits accruing therefrom for himself—that is, if he is really wide-awake to the full possibilities for himself within his field! An alert minister of religion could profit from a regular reading of **The Annals** herein noted; but he who sustains himself by the spoken word can surely gain much from the issue for March, 1947. Divided into three categories: Persistent Problems in Communication, Communication in Small Groups, and Mass Communication, the sixteen articles are by acknowledged authorities in each aspect of communication.

Perhaps the most practical articles for preachers are those entitled "Safe-guarding Channels of Communication," "Effectiveness of the Public Platform," and "Action From the Pulpit." However, one's ministry of religious education cannot escape improvement if Dr. Kramer's survey of "New Avenues of Classroom Communication" is given a thorough reading. For a man whose business is the promotion of the Kingdom of Christ through the "getting of decisions," the study of "The Engineering of Consent" is a must. In fact, not one article in this periodical seems unrelated or inept. The whole series is highly recommended.

Charles A. McGlon.

**Ten Boys Who Became Famous. Ten Girls Who Became Famous.** Both by Basil Miller. Zondervan Publishing House, Grand Rapids, Michigan. About 75 pages each. $1.00 per copy.

When I think of the numerous books and almost innumerable articles written by Basil Miller in recent years I am tempted to dismiss him as a mere "pot boiler." But whenever I read one of his books and realize how accurately he gauges the needs of great numbers of our Christian readers and how interestingly he writes for that group I find I cannot lightly dismiss him. For one thing, he

writes about *people*—a subject always intriguing. For another thing, he writes about **good** people—and makes them worth reading about. The writing would not impress a scholar, but it serves ordinary folk remarkably well.

In these two books he writes brief sketches of the early lives of twenty famous people. The style and subject matter will appeal to adolescents and young people. The boys are: Augustine, John Calvin, John Bunyan, Wilfred Grenfell, Martin Luther, C. T. Studd, George Muller, Chiang Kai-shek, Booker T. Washington, George Washington Carver. The girls: Betty Stamm, Fanny Crosby, Frances Willard, Ann Judson, Mary Slessor, Susannah Wesley, Florence Nightingale, Frances Ridley Havergal, Pandita Ramabai, Madame Chiang Kai-shek. S. L. Stealey.

**Christian Doctrine for Sunday School Teachers.** By Park Hays Miller. Boston: W. A. Wilde Co., 1947. 105 pages. Price $1.00.

In our churches we have thousands of earnest Christians who voluntarily give of their time and effort to teach in our Sunday schools. Their avowed purpose is to teach the Bible. Yet by far the large majority of these teachers never have had a systematic course in Bible Study. Through individual initiative and personal study they have accumulated fragments of Christian belief. There is a need that these beliefs be brought together in an organized, systematized manner. They need to have what they already believe stated for them so that they can think it through.

This book seeks to meet that need. Though it deals with systematic theology there is an amazing lack of theological terms. It is simply and clearly written in language that all can understand. The writer discusses the following doctrines: God, Man, Jesus, the Holy Spirit, Salvation, the Church, the Future, the Scriptures.

Pastors would do well to recommend the reading of this book to all his Sunday school teachers. Findley Edge.

**Memoirs of McCheyne.** By Andrew Bonar. Moody Press. $3.50.

Robert Murray McCheyne, a Scottish preacher of the last century died when he was twenty-nine years old after

a pastoral ministry of less than seven years. In those brief years, however, he displayed such devoutness of spirit, and high ideals for his own life as a minister and for his preaching, and such wisdom in his relations as to those about him that his contemporaries refused to let his memory pass. Andrew Bonar, his close friend, wrote the story of his saintly, life and gathered together his many letters and a goodly number of his sermons for preservation. That volume soon found its place on the shelf of the great spiritual classics. In twenty-five years it reached its one hundred and sixteenth edition in England, and was widely read in America.

The present volume is a reprint of practically all of McCheyne's own writings. Regrettably the editors found it necessary to reduce greatly the biography written by Mr. Bonar. But the spiritual classic, the heart of which is the letters by McCheyne to his church and friends, still remains to warm and elevate the hearts of all who read. A great service has been done for spiritual religion in making available such a story of faith and genuine piety.

J. B. Weatherspoon.

**With C. T. Studd in Congo Forests.** By Norman P. Grubb. Zondervan Publishing House, Grand Rapids, 1946. 269 pages. $2.50.

**After C. T. Studd.** By Norman P. Grubb. Zondervan, 1946. 186 pages. $2.00.

The Zondervan Publishing House has provided in these two books North American editions of works published some time ago in England. As sequels to *C. T. Studd, Athlete and Pioneer,* by the same author, who is the son-in-law of "C. T.," these volumes bring up to date the story of the continuing influences of that renowned missionary.

The first book listed tells the story of the founding of the "Heart of Africa" mission in Northern Congo in 1913 and the development of missionary principles which have characterized that mission and its successor, the World-wide Evangelization Crusade. While Studd is the central figure, the story is much more than a biography. It is a valuable study of the methods employed in a faith mission.

**After C. T. Studd** traces the development of the World-

wide Evangelization Crusade from 1931 to 1940. Under the leadership of Norman P. Grubb and Pauline Studd Grubb this faith mission now has over two hundred missionaries in a dozen widely scattered fields. With its specific object "the evangelization of every part of the unevangelized world in the shortest possible time," it has sent workers to some of the most neglected areas of the earth, such as Senegal, Spanish Guinea, Nepal, and the Tibetan border.

One may be unable to agree with C. T. Studd and his hero-worshipping son-in-law who so loyally carries on the principles laid down by the old pioneer; but one must admire the faith and the fortitude both of Studd and of his modern "Crusaders," and be challenged to re-examine his own faith in the light of this inspiring record.

H. C. Goerner.

**C. H. Spurgeon's Autobiography.** Edited by David Otis Fuller. Zondervan. $2.00.

The editors of this volume undertook a very difficult task—that of dividing Spurgeon's own story of himself by ten and yet give a picture of Spurgeon in Spurgeon's own language. The selection of material is good, including accounts of the principle chapters in that great life. Connecting links and explanations are helpful in giving smoothness and continuity. The qualities of simple faith, consecration, delight in religion and preaching, gentleness and severity, forthrightness and spiritual yearning for lost souls, and still more the rich personality are written between the lines as Spurgeon makes his report in life. The revival of such a life story should help in the mid-passage of the twentieth century to recover some of the qualities that preaching is in danger of losing. Spurgeon has something to say in his sermons and in his life and spirit that we need to hear in our day.

J. B. Weatherspoon.

**Laughing Into Glory.** By H. M. Eagleson. New York: George W. Stewart, Inc. 192 pages. Price $2.00.

The **Reader's Digest** recently chose this book for condensation as "the book of the month." The taste of the

book thus given must surely have whetted the appetite of many a reader for the full volume. It is indeed a "chuckling, heart-warming story of a young minister among his stumbling flock, a panorama of village life with a background of colorful characters whose lives intermingle with the local parson, high-pointed with pranks and eccentricities.

It is refreshing to find a book in which the minister is portrayed as a human being, at times even a hero, yet always doing simply and naturally the thing that needed to be done for the welfare of others. So fascinating is the story that the reader says to himself: "One more chapter before I lay it down," until he reaches the happy ending. A number of incidents will provide excellent sermonic illustrative material. But the book should be read by the minister for no such utilitarian purpose—rather, for pure enjoyment, which it gives, full measure, pressed down, overflowing.

G. S. Dobbins.

**Building an Audio-Visual Program.** By Robert E. Schreiber and Leonard Calvert. Chicago: Science Research Associates, 1946. 103 pages.

In this small booklet the writers give a brief review of the various visual aids now available. This discussion is not detailed and for an individual or group who is contemplating the purchase of visual aid equipment a more comprehensive discussion would be desirable.

The most helpful section for public schools, colleges, universities and seminaries is the one dealing with the administration and supervision of the audio-visual program. Here is an aspect of the visual aid program that has been neglected and certainly needs much more study.

In pages 3 through 86 a comprehensive list of sources of audio-visual materials and equipment is given. For schools who do not know where they may secure their needed materials and equipment this list will prove valuable.

Findley Edge.

**Worship Services and Programs for Beginners.** By Flora E. Breck. Boston: W. A. Wilde Co., 1947. 226 pages. Price $1.50.

The teachers and leaders who work with the Beginner age group know how important it is to lead these children into real, meaningful worship experiences. These leaders often search in vain for suggestions that would help them in this undertaking. This book will be like an oasis in a desert for these teachers.

The book is divided into five parts. Part one gives some general worship service suggestions. It deals with the purpose of a worship service, the use of poems, music, and stories in worship. The suggestions as to how the "early-comers" can be used to improve the worship service are stimulating and helpful.

Part Two gives worship programs based on various topics. This book is to be used as a reference. After the leader studies the lesson in the quarterly, she is to refer to this book for additional suggestions and help. The programs suggested here are not to be followed exactly. They are to be changed and adapted according to the needs of the particular group being served.

Parts Three and Four give plans, plays, dialogues, and poems to be used for special days such as Christmas, Easter, etc. Part Five deals with the use of hymns in worship.

Every Beginner Superintendent and worker would find this book a helpful source of supply for much needed inspiration and information.

Findley Edge.

**That The World May Know.** By W. R. White. Broadman Press, Nashville, 1947. 87 pages. $.40.

In five succinct chapters Dr. White sets forth the "why and how of foreign missions" in persuasive fashion. He argues the world's need of Christian missions, quoting several recent statements by such men as John Foster Dulles and Field Marshall Smuts. He pleads for a revival of missionary preaching, praying and giving among Southern Baptists in particular. He describes the efficient operation

of our Foreign Mission Board. He analyzes methods used for the spread of the faith, touching on new methods made possible by recent inventions. He summarizes the present world outlook of Southern Baptists, and then sketches in outline the unfinished task. There is appeal and punch in this mission study book. It is particularly well suited for men.

H. C. Goerner.

**More Power in Soul Winning.** By David M. Dawson. Grand Rapids, Michigan: Zondervan Publishing House. 128 pages. Price, $1.50.

The author, born in Scotland, was a Baptist pastor in California for thirty years, and is the author of a number of popular religious books. This book on evangelism has therefore grown out of a long and fruitful experience in soul winning. It consists of eleven brief chapters, each of which is preceded by a page of appropriate Scripture verses. There is nothing strikingly original about the essays, but they come from a warm and cheerful heart and are full of human interest. The author makes little distinction between evangelism and revivalism, his assumption being that most evangelism will be of a revivalistic nature. He has some excellent suggestions for the promotion and conduct of a successful revival.

G. S. Dobbins.

**The Cradle Roll Department of the Sunday School.** By Elizabeth W. Von Hagen. The Sunday School Board of the Southern Baptist Convention, Nashville, 1947. 132 pages. Price 50c and 75c.

This study course book should be carefully studied by all workers in the Cradle Roll Department of the Sunday school. The importance of the church's ministry to babies in the home cannot be over-estimated. Those who have had places of leadership in church work realize that many young married couples are lost to the church when a baby is born into the home. This loss may become permanent unless the church demonstrates an interest in both the parents and baby. Many Seminary students are amazed at the evangelistic opportunities that are afforded through the Cradle

Roll Department. They are there. Read this book and find out how.

Findley B. Edge.

**Songs for Comfort.** By Grace Noll Crowell. Harper & Brothers Publishers, New York and London, 1947. 46 pages. $.60.

SONGS FOR COMFORT is the seventeenth volume of verse published by Grace Noll Crowell, who is today ranked among the major poets in the field of religion. This booklet is certainly up to her standard. Out of her own rich spiritual experience and with a keenness of insight seldom matched, she states eloquently many vital truths in the field of spiritual reality. Her poems are short and to the point, a fact which makes them quite valuable as quotations.

Ellis A. Fuller.

**Cyclopedia of Bible Illustrations.** By Paul E. Holdcraft. Abingdon-Cokesbury. $3.00.

These 1400 illustrations have been gathered over a period of fifteen years in which the author provided illustrative material for the Sunday school literature of his denomination. As with all such collections the preacher will find much useless "baggage," but there are also many illustrations of value. On the whole and in comparison with others this volume is of a high order. It is arranged so that illustrations of a given subject may be quickly found. Preachers who depend on this kind of help will not be disappointed.

J. B. Weatherspoon

## BRIEF NOTICES

**Hebrews Verse by Verse.** By William R. Newell. Moody Press, Chicago, 1947. 494 pages. $2.50.

There is really nothing fresh or stimulating in this study of Hebrews, though the author without a doubt has spent much time in amassing the material. This work seems to offer Dr. Newell the opportunity to call Dr. Harry Emerson Fosdick an infidel and to present his own Premillenial position and at the same time to denounce Postmillenialism and A-millenialism.

T. C. S.

**The Sufferings of the Saints.** Douglas M. White. Moody Press, Chicago, 1947. 94 pages. $.75.

This is a devotional book on First Peter. The author uses the third chapter on First Peter as an occasion to get some objections off his chest with regard to the use of make-up by women.

T. C. S.

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